

# THE CHINESE RECORDER

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## EDITORIAL

### CHRISTIANS AND PEACE

#### REASONS WHY WE SHOULD PROMOTE PEACE

In the decade 1920-1930, it looked as if the forces for peace were equal to or greater than the forces for war. Idealism was running high in many lands following the founding of the League of Nations, and so we had the Kellogg Pact and other measures for peace. Alas, from the autumn of 1931 up to the present time, the world forces that work for peace have been eclipsed by those that are making war. When the League tried to restrain Japan, that Empire calmly left the League and continued to carry out 'her sacred mission.' When the League tried more forcibly to restrain Italy, Mussolini calmly remained in the League and yet continued to carry out his sacred mission—using bombs and poison gas in the process. Hence lovers of peace should not delude themselves by imagining that pious wishes and vague sentiments are going to create a peaceful world.

In a newspaper on June 30th, 1936, there appeared a telegram from Berlin:—"The League of Nations is a good thing, but air squadrons and Army Corps are better." declared Dr. Joseph Goebbels, Reich Minister of Propaganda, in a speech at Stuttgart at a meeting of 10,000 political leaders of the Nazi Party." In that same newspaper, by a curious coincidence, there also appeared this news from-

practical cooperation among the nations in the field of their commercial relations, the road of expanding international trade. It leads to increased employment, rising standards of living, internal political and economic stability and durable world peace. In the other direction lies the road of economic warfare inherent in the policy of national self-containment, the road of contracting and vanishing trade. It leads to a progressive economic impoverishment everywhere, internal political instability and constant fear of armed military conflict among nations. Which way shall we go?" The Chinese Ambassador to England has said: "It is only the principle of the good neighbour in feeling and thought as well as in principle, that can save the world. Armed peace is not peace at all. Security so secured is insecure." Dr. Daniel Poling says:—"Protestantism must unite or die.....It is Christ or chaos." Mr. Stanley Baldwin in referring to collective security has said: "We are working for it and shall work for it. We have not yet achieved it and we may have some way to go before we shall get it. Collective security will never work unless all nations who take part in it are prepared simultaneously to threaten an aggressor with military sanctions and fight if necessary, which means that all nations which participate in collective security must be ready."

One major cause of disorder in the world to-day is the fact that the lives of thousands of people are lacking in aim and purpose: there is no goal for which they are striving, because they do not know what the goal is. Pacifism if it presents only a negative aspect, does not stand much of a chance, and so we see clearly that true peace must not be a state of idleness. If we try to see some of the main currents in the peace movement in the West, we shall find at least four emphases. (1) The youth of the world are increasingly ranging themselves on the side of peace, and are appealing for each nation to abandon the claim to be judge in its own cause. (2) There is a widespread belief that the next stage should be the creation of an international police force. (3) The Christian pacifist movement—a clear-cut position that claims it is the most realistic—is increasing in strength, and calls for repentance. (4) Many leaders and organizations are demanding the convocation of a world conference, especially to consider a "re-ordering of economic opportunities."

Of course, one dominant note rightly to be found in most of the Christian declarations on this subject is that we must combat the fighting spirit by not allowing the spirit of animosity toward the people of other nations to colour our thinking. Christ's Way is the way of Love, even to the point of loving our enemies.

### PEACE IN THE FAR EAST

How can we promote peace in this region? If one million young men in the U.S.A. and England sign pledges to the effect that they will not take up arms in any future war outside of their countries, does that help to promote peace for China today? The youth of China are not clamouring for peace; the Chinese citizens see no



possibility of any international police force helping to maintain peace in this region in the next year or two; Dr. Hu Shih has publicly declared that he has changed his views on pacifism—extreme pacifists are seldom found in the China of 1936. "When will China resist?" That is the question uppermost in the minds of thousands of Chinese who love their country. Undoubtedly a great number of the strongest leaders of the Christian Movement in China have been driven to the conviction that China must fight Japan. China is making rapid progress in her immense task of reconstruction, and all she asks for is to be left in peace and given a chance and an unembarrassed opportunity to develop her own country. If she is left alone, China will work out her own salvation. But the big question facing China today is, can she succeed in negotiating a just, honourable and peaceful settlement with Japan? If the Chinese Christian forces are to promote peace and avert war, they must hurry because the war clouds are gathering in this distracted area. Probably neither Chinese statesmen nor Japanese statesmen want war at this time, but—China has practically reached the limit of submission to Japanese demands, and who knows what will happen if there is further pressure or advance by the Japanese militarists. It is very clear that China will receive no concrete aid from the West at the present time for any resistance to Japan; China's nationalism has to defend itself. So Christians in this country are facing a terrible dilemma. Christianity must and does stand for peace, goodwill and internationalism. Yet it has always and everywhere tried to help the weak and prevent injustice. A true Christian may feel uncompromising opposition to war, but he may also feel uncompromising opposition to soul-destroying, unjust oppression. This dilemma has to be tackled; we cannot solve it by shutting our eyes or running away. What are some possible Christian emphases that we should use in dealing with this paramount problem?

Several American writers are advocating that the policy of the U.S.A. in regard to Sino-Japanese affairs should be to "get out of the Far Eastern tangle" or adopt an attitude of "temporary acquiescence, of waiting for the process of time to work itself out." China cannot get out of the tangle; for the last few years she has been acquiescing and waiting—with little success. So the first emphasis that Christians should bring to bear on this problem is one of continued courage and patience in this situation that will call for grim forbearance for more years to come. The second emphasis that Christians should stress is that of seeking to spread an increased love for, and appreciation of, the Japanese people by the Chinese people and vice versa. It has been said that when Chinese students go to Tokyo for study, they go through three stages:—(i) they utter anti-Japanese sentiments, (ii) they are silent, (iii) they are most appreciative of many aspects of Japan. This tolerant attitude is profoundly necessary, because whether there is armed conflict between China and Japan or not, the two countries are near neighbours and hence reason dictates that they must depend largely upon each other for mutual benefit. This emphasis is one of the most necessary and yet at the same time the

most difficult so long as militaristic pressure continues, and bombastic utterances appear in the press. The third emphasis should be educational—seeking in cooperation with other agencies to create an enlightened public opinion. Here Christians have a special responsibility as they are not advocating the doctrines of any one political party, but they are trying to give facts to the people which will instill courage into the minds of perplexed citizens and build up constructive patriotism. The fourth emphasis should be to urge strongly that the most vigorous and most public negotiations should be carried out by the governments of China and Japan as early as possible. The sands of time are running out; patience is becoming exhausted; it may soon be impossible to restrain further the public sentiment in China. To avoid war at this late hour, and to obtain a peace that must be a just peace, the Christian community should unite in pressing upon the statesmen the urgent necessity of a determined effort to negotiate. Perhaps it may be pointed out that after a war breaks out, there is much publicity; whereas the time for publicity should be before the crisis breaks. The old technique was secret diplomacy and alliances concluded behind closed doors. The new technique should be to have negotiations given publicity so that the people in China, the people in Japan and the people in the West may know the facts. Let us hope that in the future, the peace forces in various countries will lead a Crusade to demand a world conference in which there will be open discussion and no private councils such as the League of Nations has resorted to recently. (Foreign Christians in China might follow a recommendation made by Mr. E. Guy Talbot of the U.S. National Council for Prevention of War, when he stated:—"The peace movement in the United States should advocate no policies whose adoption by our own government would tend to foster and perpetuate the military regime now in control of Japan").

Mankind has advanced in its control over things by use of science. We need to advance our control over human nature by means of religion. Therefore, we must look ever for the new day, and plan how to usher it in more speedily and with less suffering. The World-State is on its way. Pending its appearance, let us use a sacrificial spirit of love in our methods of seeking peace.

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#### FUTURE ARTICLES

The Chinese Recorder presents several reports in this month's issue that are of interest in showing the progress and outreach of Christian work. Next month's issue will contain four provocative articles:—One entitled, "Clinical Work for Pastors," by Rev. H. G. Brown of Chengtu; one entitled: "Volunteer Church Workers and Local Church Problems," by Dr. S. H. Leger of Peiping; one entitled, "I Believe in One Holy Catholic and Apostolic Church," by Rev. Michael Bruce of Shanghai; and one entitled, "Who Pays for the Schools," by Rev. G. W. Hinman of Foochow. There will also be an article entitled: "What does Religion Mean to Me," by a Chinese Christian student of Foochow, Miss Huang Siu-chi.

## Reconciliation

GEOFFREY ALLEN

**I** BELIEVE that it was Von Hugel, that most wise of Christian thinkers, who pointed out that there were two clarities. First comes what he calls the journalist's clarity. It is the first flash of insight which grasps the essentials of a situation. With it through the night the journalist surveys the news of one day for the readers of the next. After this first clarity there comes a long period of doubt and quest and turmoil. Only through long travail of mind does there come the second clarity, which sees the full range of an issue with the wisdom of a mature mind.

It is dangerous to write with the first clarity. It is achieved only through a blindness to hidden complexities. Others may truly say, that the surface only was seen; the deeper hidden meaning was both obscure and obscured. It is both rash and foolish, to attempt reflections on the Church in China, after a mere six months in the country. Of myself I should never have ventured on such a task. Only the rash invitation of an Editor prompted a rash acceptance of his request. Yet there are compensating advantages. A new eye may see new things. Rather a new eye may see old things, whose very age has hidden them from others whose sight is dulled by custom.

Few phrases so well express the task of the Church, as the words of St. Paul, the ministry of reconciliation. I remember once hearing a Chinese speaker in England illustrate this task with a telling story from his own country's traditions. A man was walking on a road. In the distance he saw a cloud of dust. He came a little further, and thought it was an animal. He came a little further, and saw it was a man. He came a little further, and found it was his brother. Let us look at some of the places, where there is need for the exercise of this ministry.

Alas! The first place where we must see its need is within the very Church which exists to proclaim it. All too often between fellow-workers in the Church there come times of strain and tension. The policy of one is misunderstood by another. The leadership of one is resented by another. There grow up secret grievances, whose power is all the greater, when we seek with our conscious mind to deny their presence. If we would seek to understand the ministry of reconciliation, let us first seek to draw nearer on the road to our brother in Christ.

More seriously, there are the barriers which divide Church from Church. The offense of the broken Body of Christ must stir an ever deeper unrest in our heart. We from abroad come to serve a country, which of all things needs union. We invite that country to become members of this sixteenth century variety of Christianity, of that eighteenth century variety, of this British variety, of that German or Norwegian or American variety. It is not enough that there should be divided spheres of work and an occasional union college. The fact that we are as yet content with these things



shows that we have lost, or never found, the true nature of the Church.

There must come the vision of a Church which shall unite Chinese Christians in a single society, and through that single society bring them into fellowship with every other nation. Our first loyalty must be to the vision of this Chinese Church, and not to foreign mission boards. Our smaller sects and missions have got to learn to die to self, in order to live in the service of this new and grander whole. Groups, even more than individuals, cling to their own existence. To groups, not less than to individuals, the word is spoken: "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." (Mark, VIII. 35).

There is however also no short or easy road to reunion. Every attempt to unite Christians on simple universal principles has led, and will always lead, merely to the formation of yet another sect. There must be a pain in our heart so long as the Church is divided. The road to reunion must be through a long and patient process, as we seek each to understand the other's heritage, and to bring the best of each into a new society, which shall embrace the good of all.

As we think of the catholicity of the Church, let us never forget its catholicity of calling. Not only does Christ call some to be prophets, some teachers, some apostles; He also calls some to be statesmen, some tradesmen, some labourers with mind or hand. In England for some years I worked on the executive committee of a theological college. A doctor was its chairman; one of its most valuable members was a prominent man of business in the local town. The latter brought to the committee gifts of power of decision, and of knowledge of trade and commerce, which none of the scholastic or ecclesiastical members could provide. In the East I am tempted to say, "The Jews have no dealings with the Samaritans." I go to a large missionary social gathering, and find that no English people outside conventional missionary circles have been invited to attend. The gulf between the missionary world, and the government and business world, marks a very serious failure to witness to the fellowship which should exist in Christ. It is a real loss to missionary work; for here too, many working in government and commerce would be able to give, and would be glad to give, powers of judgement, of knowledge, and of leadership which none but they could provide. If we approach them, anxious to receive all that we may learn from them, then and only then we may also find that we have sometimes things to give to them. Occasionally we may find friendship with some whom loneliness and climate and pressure of work are leading into paths of self-indulgence; and finding friendship, we shall realise that their lives were the harder, because we had so far failed in our responsibility toward them.

If the work of the Church is to be effective, it is urgent that it should unite in a single fellowship men and women of varied



gift and calling, who are bound by the natural kinship of common nationality. If we say this, we must at once add that it must unite those of varied nations. On all sides today we see the menace of the rising tide of Western nationalism. Everyone deplores at a distance tendencies in other nations than their own. In most large towns in China, people from various European nations are thrown close together, with the common bond of dwelling far from home. It is a golden opportunity for reconciliation at a place where it is sorely needed. It is a golden opportunity for approaching other nations whose policy we most dislike, and finding out just how our grievances and barriers appear from their side. In how many places does each nationality form a little separate clique, meeting none but its own members? In how many places is the one approach toward fellowship to be seen, not through avowedly Christian work, but rather in the local Club? In how many places do the missionaries make full use of the opportunity for fellowship, which such a Club provides?

Let us turn our attention from the meeting of West and West, to the meeting of West and East. It is a little vain to hope that that latter meeting shall become full and constructive, when the former is still so barren and poor.

We have spoken of government; as we turn to the East let us look once more at those who rule. All through the world at the moment there is a tendency for the State to take over functions, which used to be the work of the Church. Education, medical work, social service, these are being exercised by the community as a whole through its rulers for the community as a whole. Through State action such service can take place both more efficiently, and on a universal scale. Whether or not we like it, more funds come from taxation than from voluntary subscription; and there is consequent scope for far more effective work. On the other hand there is the danger of a resulting loss of spontaneity. There is the greater danger that the growing authority of the State may be used, not for the service of the community but for the advancement of its own power. As a result of these tendencies, the problem of the relationship of Church and State is raised in a wholly new form in the world at the moment. The resulting issues will occupy the consideration of the very important conference of the Life and Work Movement in Oxford next summer. It is time we asked whether there is not arising a wholly new situation for missionary work.

Ought the various missionary societies to continue to run schools and hospitals in their own name? Ought they to be content to run them on a small scale, because through them for a small number at least they can teach the love of Christ? Ought they rather to foster every movement toward social service through State activity? Ought they to lend the services of trained advisers to the State? Ought they to welcome the opportunities for wider work through government, and to concentrate on seeking Christian fellowship with those who do such work?

The issues are complicated; and not without long labour of thought and fellowship will the second mature clarity be obtained. Let us however at least beware, lest we add an epilogue to the parable of Christ. (Matt XXV. 31-46). In that hour the goats came, and said: "Master, we know that we have left many unhealed, many untaught. We worked in days of retrenchment. We therefore husbanded our funds carefully for Thee. We concentrated on the preaching of the Gospel. But at least we saw how dangerous it might be, if those who did not acknowledge Thee as Lord, claimed merit for themselves by ostentatious works of love. Of course we had no opportunity ourselves of meeting and knowing the political leaders. But we talked a lot about them. We pointed out that they were just out for their own ends; and that there was nothing really good in their hospitals and schools, which were beginning to out-shadow our own." And the Master said; "Blind guides of the blind! How long shall I bear with you? Do you not yet understand that I care for realities and not for names or labels, for the fact of love and not for My own prestige? Inasmuch as they did it, they did it unto Me."

A Church which is true to its Master may never forget that its first responsibility is to the destitute. It must minister to the empty and hungry in mind or body, and minister to them in direct immediate ways. Here the bridge of reconciliation must probably be built by the Chinese themselves. They must find that spirit of adventure and of sacrifice out of which pioneers are made. They must pioneer as clergy or laymen into the unexplored country of distant town or village. They must visit the unexplored poverty at their doors. Then together we may also find, that for the service of the destitute something more than a personal meeting is necessary. There must come a revolution in the whole structure of society, so that each may have the chance for fulness of life. Such a revolution will also need pioneers in new fields. We shrink from a real personal meeting with the destitute, because we shrink from the revolution which we know that such a meeting would claim.

Where are the pioneers to come from? The verdict of the Weigle report, on the failure of the Church to draw into itself leaders from school or University, must drive us to an ever deeper penitence. Perhaps the most urgent reconciliation of all is that which may draw the best class of University student into the theological colleges. The Church will never become established in any country, until its message has been re-thought through by members of that country, in the language of their own tradition and custom. The message of the Gospel must become reborn from within; there must come keen theological thinking and writing, original and related to present need; and first there must come those whose thought is keen.

Such thought must then lead to action. There must come into the ministry of the Church men who will have equal status with the leaders in government, and who with them will become pioneers in social reform. To make their work possible, such men must have adequate salaries for security and for hospitality. It is here that

we must ask whether we are really in earnest with our task of building the Chinese Church; whether we want it to be for ever on a missionary basis, with foreigners as senior partners; or whether we want it to be a Chinese Church, in which the work of foreigners becomes increasingly unnecessary. It is easy to say this in general terms; but it is in action in concrete detail that the issues become real. Are we willing to see work which we have done pass into other hands? Are we willing if necessary to watch and see it less well done, while others learn leadership, by growing through mistakes? Are we willing to see mission funds pass from our own hands, and used under Chinese control to pay for Chinese leadership?

"We are ambassadors therefore on behalf of Christ, as though God were intreating by us; we beseech you on behalf of Christ, be ye reconciled to God." (II Col. V. 20). In the epistle to the Ephesians St. Paul proclaims reconciliation in all human relationships that become strained, between parent and child, master and servant, Gentile and Jew. He can do so, because he has first laid sure foundations for the fellowship of man and man, in the reconciliation of all with God. It is fear that makes our barriers. We live in little cliques, national or social or religious, because within their borders we feel secure; we should not know how to behave, we might offend against other peoples' canons of right behaviour, if we ventured beyond the walls. Here as elsewhere, perfect love casts out fear. The tragedy is that our love is so imperfect; the reason is that our worship of the God of Love is so small. We meet with good resolve to worship the God of all nations, the God of all vocations, the God of all truth. Of necessity, we meet with a small group of like-minded people, and behave in certain defined ways in our worship. Without noticing our fall, we assume that the love of God is limited to our little clique, that His activity is limited to our little meeting for prayer. Then the day comes when we need to banish the gods our minds have made, in order to make room for the lost vision of God. God is the Lord of both Catholic and Evangelical. God can call the strength of statesman and the vision of tradesman to His service, not less than the piety of the religious. The God of Love is Lord of all love, the God of Truth is Lord of all sincerity and quest for truth, whether or not these as yet know Him and acknowledge His name. "We beseech you on behalf of Christ, be ye reconciled to God."

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### Yang Shao Chüen

L. E. WILLMOTT.

**A**T the time of the Taiping Rebellion, Mr. Yang's grandfather, Yang Yung-chi, had his rather extensive property all destroyed. He moved to Hankow and, being a scholar of note, started a school there, and was successfully carrying it on when he came under the influence of Dr. Griffith John of the London Mission. Later he was baptised by Dr. John, and then became a teacher in the mission school. Soon after Boone College was opened by the



Episcopal Church Mission in Wuchang, Mr. Yang was released by the London Mission and became the first Chinese teacher on the staff of the college. Here he not only carried on his academic work, but was able to make a great contribution to the Church in breaking down the prejudices of the educated class against Christianity and in leading students to become Christians. In 1879, when he was fifty-five years old, he was ordained a deacon in the Episcopal Church at Shanghai, and was then appointed to preach in St. Paul's Church, Hankow. Five years later he died, but not before he had had the joy of seeing his second son, Yang Chi-chüen, ordained a deacon in the Episcopal Church.

Mr. Yang Chi-chüen, the father of S. C. Yang, had a keen appreciation of Chinese literature, and loved to write poetry and compose essays. He graduated in the first graduating class from Boone College, after which he studied theology at St. John's University, Shanghai. After ordination he served the Church in Hankow, Wuhu, Ngankin and Wuchang. He had a very keen sense of divine mission in his work, and regarded Holy Orders as God's direct orders to him. A great deal of his work was with individuals—first winning their friendship, and then leading them to know God. From the time he was fifteen years old to the day he died, he kept a very detailed diary, which he copied every ten days and sent around the family. In it were notes about the weather, and of his visits—what they had talked of and prayed for together—and their progress in the Christian life. After thirty years of deaconship he was ordained into the priesthood.

Mr. Yang Shi-chüen married a rather remarkable woman. The daughter of one of the gentry of Hankow, she could read and write; she had also had some education in modern subjects. They were married while Mr. Yang was a student at Boone, where they lived with his father. Here their first child, Shao-chuen, was born on November 16th, 1879. Having seen the sons of his elder brother, the first foreigntrained Chinese doctor in Hankow, brought up with very lax discipline, Mr. Yang determined that his son should be as perfect as home training could make him. Consequently Shao-chüen was made to keep his nose close to his books. When he was eight years old he was attempting to compose and write poems. Mr. Yang Chi-chüen spent much time with his children, teaching them through games all the niceties of social living.

When he was eleven years of age Shao-chüen arrived at Boone College! At first he was very lonely, for he rarely got home to see his parents, who were then living in Wuhu. But he developed a great interest in his studies, especially in geography and science. One of the things that he liked best about the life of Boone was the real friendship between teachers and students. It was at this time that he began to have a definite interest in Christianity. When he completed the collegiate course at the end of eight years, he started to study in the theological school. This was in line with his grandfather's wish that at least one boy in each generation, if possible the eldest, should work in the Church. But before he had completed a year, he was forced by financial difficulty in his family



to leave college and take a remunerative position, so that his brothers and sisters might have an education too. He returned to his home, at that time in Ngankin, and began to teach in a government school there.

A year later, in the spring of 1900, when his father was transferred, Shao-chüen resigned his teaching position and came up with them to Wuchang. He satisfactorily passed the examination, and joined the Postal Service at Hankow. Shortly afterward he married Miss Lo, the granddaughter of a District magistrate. Her father and mother had been put out of their home because they became Christians and were baptised at the London Mission, Hankow. Miss Lo had received a modern education at the Baptist Mission Girls' School, Hanyang, and was a student-teacher.

After serving in Hankow for one year, Mr. Yang was appointed to Szechwan to open post offices in Chengtu and the district round. Chengtu was a friendless city for Mr. and Mrs. Yang when they arrived in October, 1901. But they had letters of introduction to Dr. O. L. Kilborn, who with some of his Chinese friends helped Mr. Yang to find, though with considerable difficulty, a suitable place to open a post-office. Knowing nothing of postal methods, the people were a long time learning to use the postal service. For some months business was very small—one day Mr. Yang sold only one one-cent stamp. His staff consisted of one clerk and one post-man besides himself. The total monthly expenses were between seventy and eighty dollars, and the income between thirty and forty! But Mr. Yang did his best to educate the people, and it was not long before the semi-weekly mails to Chungking were more than a small packet of letters.

The following year a foreign Postal Commissioner, Mr. Newman, was appointed to Chengtu, and Mr. Yang started out to open offices in other cities in the province. He did not have an easy time. Because he wore white clothes in summer, he was taken for a foreigner. The "yiu" of "Yiu chen chü" was mistaken for "oil," and he was thought to be an outsider coming to exploit the people. "To Let" signs on shops were removed when he applied to rent the place. The Post Office did not give a deposit; it insisted on being allowed to give up a place by giving notice, but the owner was not allowed to terminate the tenancy. So it was extremely difficult to rent suitable offices. And after securing a shop it was even more difficult to find a suitable agent. Some knowledge of English, book-keeping, and modern ideas was required of him, and he had to be well guaranteed. In some places Mr. Yang had to stay a month or more before being able to move on to another city.

During 1902 Mr. Yang opened offices in Tungchwan, Mienchow, Hanchow, Sintu, Yachow, Tachienlu, and over a dozen other places. The trip to Tachienlu was particularly hard going, with bad roads and cold weather and no rice obtainable en route. He returned to Chengtu in time for Christians celebrations in his own home. The next spring saw Mr. Yang once more on an extended trip, establishing offices in many cities to the west and north of Chengtu; Kwanshien, Pih sien, Penghsien, Anhsien, etc.

Early in 1904 Mr. Yang was appointed Provincial Inspector by the Peking authorities, and soon after he began tours of inspection. One of these took him as far as Hweili and Chaotung. In 1907, feeling that he would like to be at home with his growing family and that he would enjoy helping in the education of the young generation, he resigned from the Post Office and joined the staff of the Kiating Middle School in Chengtu, where he taught English. He taught also in three other middle schools and in the Normal School. It was about this time, too, that Mr. Yang and others established the Foreign Language School.

When Mr. and Mrs. Yang arrived in Chengtu, there was no Anglican Church there, so because of Mr. Yang's connection with Dr. Kilborn, they attended services at the Sze Shen Tse Church when he was not away from the city. Mr. Yang was the first Chinese to play the organ there. For several years they kept their connection with that Church, although they did not become members or enter very enthusiastically into church life.

In 1907 Mr. Yang met H. T. Hodgkin, R. J. Davidson and K. P. Yang at a church service at the M. E. M., Shensikai. They became friends and Mr. Yang began to attend lectures every Sunday morning led by Dr. Hodgkin. In the afternoons he joined with them and R. R. Service and others in a prayer group that met in their homes. Later, when he got to know them better, appealed to by their appreciation of Chinese culture and their friendship and good-will, he applied for membership in the Society of Friends in Chengtu. He became a member in 1910.

When Dr. Hodgkin and Mr. Service began to organise a Y.M.C.A. in Chengtu, they enlisted Mr. Yang's help, and he became an enthusiastic member of the committee. The next year, 1911, he was elected chairman of the first board of directors, an office to which he was re-elected annually for the next twenty years.

As a progressive young man, Mr. Yang watched with interest the approach of the revolution against the Manchu dynasty. Szechwan played a large part in the development of events between 1910 and 1912; Mr. Yang has written a record of these events, for which he received official government recognition last year. In Szechwan the feeling of the students ran very high, and a graduate student returned from Japan who was a native of Hupeh province, as was Mr. Yang, was elected to be their chief representative. When he was to send the students' message to Peking demanding a new constitution immediately, he lacked the necessary funds. Mr. Yang accompanied him to the telegraph office and arranged for the message to be transmitted. Later when the governor tried to arrest and imprison this student representative, he was helped to make his escape by Mr. Yang, who managed to convey money to his friend in spite of the heavy guard surrounding his home.

Early in the Revolution the Railway League was established and became a very powerful organisation. It was supported by officials and gentry everywhere. This so angered Chao Erfeng that he imprisoned nine of the Chengtu gentry. At this time Mr. Yang visited the foreign consuls and gave them the needed information

about the new leaders and those who had been imprisoned. He made it clear that there had been no wrong-doing, only necessary political action. However, the situation got out of hand, so the foreign community left their homes and gathered at Sze Shen Tse Hospital.

On October 7th the Chengtu leaders declared the independence of Szechwan, and reported the same to the Peking Government. The people were highly pleased to be liberated from the Manchu yoke. Mr. Yang went to the foreign consulates and informed them of the changed condition, reporting that the people were happy at the change and would continue to keep the peace and protect foreigners. Before this day, on the 5th, Mr. Yang was present at a meeting held at the Kiating Middle School, where the revolutionary party had its headquarters. At this meeting there was considerable discussion as to how the new government should be constituted.

Shortly after this, on the 18th, the discontented soldiers set out to loot the city. The entire day from morning till night was spent in robbing and setting fire. Mr. Yang, representing the foreign office, went to the foreign consulates and foreign friends to explain how the situation had gotten out of hand and to communicate the password of the secret societies. He assisted them in preparing lanterns painted with the word "djen," or "upright." These lanterns were kept alight at night in all the foreign compounds, and successfully prevented looting, as this was the password known by all the secret societies.

During this time there was no way of keeping order in Chengtu city. Between the 19th and 21st of October, Mr. Yang was in constant communication with the governor, who was trying to find loyal troops to escort the foreigners in case it became necessary for them to leave the city. Mr. Yang went to the head of the Elder Brother Society and secured a hundred reliable armed men. They toured the city and gathered together the members of the foreign community at the Thunder God Temple, from whence they were safely evacuated.

The new government then turned to the many questions in the capital and province needing settlement. Formerly all decisions depended on the governor; now it was decided to share the responsibility, and the government was re-organised. In the reorganisation Mr. Yang became vice-commissioner of foreign affairs, and shortly after was installed as commissioner. With his two assistants, who were old friends, he worked hard from eight in the morning until four in the afternoon daily. The old Manchu system was discarded and a new republican order of official business established in foreign affairs. Later, when the Tibetans rebelled, Mr. Yang, still acting for foreign affairs, accompanied a party of officers to the border.

In December 1913 Mr. Yang received a telegram at Tachienlu from the senate of the West China Union University inviting him to take the principalship of the Union Middle School. Mr. Yang had always been interested in education, and he had high ideals of service and a desire to serve the Christian movement, so this appealed to him very much. He came immediately to Chengtu and assumed his responsibilities in the Middle School on January 1st, 1914.



Mr. Yang has held this position now continuously for twenty-two years, except for two periods when he travelled abroad. Under his leadership the school has grown from a student body of one hundred to one of four hundred; from a group of small plaster-walled buildings to a big brick school building and assembly hall, the latter a contribution of a prominent Chinese Christian friend of Mr. Yang's. Through his experience in the Post Office, in the Government, and in other Schools, Mr. Yang has been able to bring to his work not only a fine Christian spirit and personality, but executive ability, a business efficiency, and a knowledge of how to deal with people, that have been invaluable to the school. He has successfully directed it through several storms—the antforeign movement, the students' strike, the foreign missionary evacuation, and other difficulties. His courage in dealing with difficult situations has been surpassed only by his patience. He always tries to bring both sides in any dispute to a feeling of satisfaction. This has, at times, brought criticism from those who believed that students should be "put in their place"—a place of servile obedience no matter what arguments were on their side; and it has also made some feel that sometimes he was rather autocratic. But Mr. Yang has been unusually able in seeing both view-points in any dispute and in finding a satisfactory way out.

It was only four months after he became principal that Mr. Yang asked the Civil Governor to register the school. This was granted immediately. Mr. Yang believes not only in the friendliest relations possible with government authorities, but also in close formal relationship. So he has always seen to it that the school has re-registered with every change of government. For several years he acted for the University in the capacity of developing better relations between the public and the University and Middle School. This he was able to do with distinct success because he knew the gentry and officials. For this work he was granted an honorarium of three hundred dollars a year by the University. Mr. Yang has been a member of the Board of Directors of the University since the beginning, April 1931, and been the vice-chairman of that Board after the full registration of the West China Union University, Chengtu, by the Central Government, Nanking, in October 1933.

Even in times when it was decidedly unpopular Mr. Yang has always courageously and outspokenly proclaimed his belief in Christianity. He says, "I regard the Middle School as the work of God. I am most grateful to Him for my earnest, sacrificing co-workers. On the one hand our duty is to work for God, and on the other it is to raise up some strong citizens for the Republic of China. We are working for God and for man."

In 1917 Mr. Yang was absent from the school for a few months when he went to Shanghai to attend the meeting of the China Christian Educational Association, after which he made a trip through Japan, Korea, and North China, to visit educational institutions. In 1923 he was again granted leave of absence to go to England, where he studied at Selly Oak Colleges, Birmingham. His particular studies were under the Secondary Education Department; he also studied English language and literature and interested



himself in the manners and customs of English life. Mr. Yang visited over twenty different schools and other places of educational and social interest, thus greatly extending his knowledge of modern experiments in these departments of community life. He taught in two schools in Birmingham for a short time, and was impressed by the home training that was evident in the English boys and girls. He attended also the Oxford University Summer School Course, specialising in subjects dealing with various aspects of Education and English Literature. He passed the practical teaching test of the Secondary Teachers' Training Syndicate of the University of Cambridge.

While in England Mr. Yang lectured in many schools and Friends' meetings; he attended Swanwick Students' Conference and the C.O.P.E.C. as China's representative on the programme of speakers. He was impressed by the English people's understanding of social conditions and problems and by their ability to think for themselves.

During his long tenure of the principalship of the Middle School, while keeping a careful eye on all the details of administration and discipline, Mr. Yang has had many outside activities and relationships. For twenty-six years he has acted on the board of Directors of the Y.M.C.A.—for twenty of these as chairman, and now as honorary president. He has faced many difficult problems and crises in the history of the Association with faith and courage, and has helped establish the Association firmly in the community as a strong force for constructive character-building. He has been Clerk (chairman) of the Annual Meeting of the Society of Friends in Szechwan for many years, and has kept a regular correspondence with groups of Friends in all parts of the world.

Mr. Yang's ability as arbitrator was well illustrated in the case of the Church Missionary Society property at Mienchow, which had been occupied by the 29th Army people since the evacuation of foreign missionaries in 1927. A number of unsuccessful attempts at solution, including one by the British consul, had failed. It was an affair complicated in every detail. But Mr. Yang, after a seeming endless round of visitations and feasts for the cultivation of those who might be able to help, accomplished an agreement entirely satisfactory to both parties, whereby the military gave up all the C.M.S. property they occupied, with the exception of the school, which they purchased for \$25,000. For this work Mr. Yang received from Tien Sungyao, commander of the 29th army, a present of eight hundred volumes of the *Book of Maps and the Classics of Ancient and Modern Gatherings*, which are valued at over five hundred dollars. They have been placed in the library of the Union Middle School. The C.M.S. presented him with four hundred dollars, and Mr. Yang has decided to use the interest on this for a scholarship in the Middle School.

A few years ago Mr. Yang spent considerable time in historical research on the events connected with the revolution of 1911 in Szechwan. The results of his study were presented to the West China Border Research Society, an organisation of which he is now the president, were printed in its journal, and published separately in both Chinese and English. In recognition of this work Mr. Yang

received from the Chinese National Government, through its Committee for Preparing a History of the Revolution, the Third Class Bronze Medal. The official communication stated (in part): "The Committee, after very careful examination, have found here very valuable information and material for our history, and also many important pictures impossible to procure in other ways, the whole making an exceedingly valuable contribution to our National History of the Revolution."

On the occasion of the celebration of the 25th anniversary of the founding of the Union Middle School on June 23rd, 1924, Mr. Yang was presented with the degree of Bachelor of Pedagogy, *Honoris Causa*, by the West China Union University. This was in recognition, not only of his long years of service in the Middle School, but of his pioneering in Szechwan in the Postal Service, of his service in the government, and of the devotion to the Y.M.C.A. and the wider Christian movement.

Mr. Yang has three sons and three daughters. Two of his sons graduated from University. One is manager of a branch office of the Bank of China, and one is a superintendent of a big mission hospital, thus carrying out his great-grandfather's desire that one son should serve the Church. The third son graduated from the Higher College of Art and has already made his name as a portrait painter. Mr. Yang's eldest daughter graduated from Ginling College, Nanking, and is now a secretary in the Shanghai Y.M.C.A.

Mr. Yang is a man of vision and high ideals; open-minded and progressive, he is ever on the watch for new and better ways. His aim is to build a new China, creating it through the influence of the Spirit of God working through religion and education. These, Mr. Yang believes, must be united in order to give new life to the Christian movement. The founding and development of schools, the slow building up of self-supporting and self-governing churches, and the establishing of new ideals for civic and national life are, he believes, matters that call for steady and persistent effort.

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### Some Personal Opinions

YANG SHAO CHUEN

**P**ERSONAL Experience.....My spiritual life which some may wish to share with me has been like this.....when I was young I just followed my parents. It is very important for any Christian parents to set a good example to their children. This is the most important period for the next generation. When one is working in any organisation he has to struggle for himself. If the struggle is without religious background he has no strength or he fights without meaning. If one meets with difficulties often no friends nor any person can help. The only help a man can get is from God. The more he struggles the more he will realize that God is All Mighty. If a man has spiritual guidance he will have some definite goal and he will have happiness.

**Church Policy.** The management of any work is not onesided, but should be by co-operation. I have had experience of onesided effort and it failed. Neither Chinese nor missionaries from overseas, Christians nor Non-Christians, church workers nor the community can do one-sided work successfully. There must be mutual assistance and mutual experience. In all our work we must be broad minded and not consider the work as 'ours' or 'theirs' and there should not be rivalry between us. We should act like the Samaritan and see who needs help. The church has helped a good deal in modern education in China since the beginning of this century but now we should see what China needs and try to meet it without prejudice.

The important thing for the church at the present is to Do instead of to Talk. It is not a matter for the pulpit or the platform. The need is for Christians to work and work hard, with the full spirit of our Lord Jesus Christ. The next step in Christian work is to help in the social activities in the country places or in the small towns, especially in the matters of mass education and in social work for the poorer classes. We should work with the local people cooperatively. After we have secured the friendship of the people in a community it is the time for us to win them to our Lord.

Humble and earnest prayer is needed in all our work and we should have a quiet time before beginning work and search for our inner light and seek guidance from our Lord for he is the ruler of the universe.

The translation of the Bible is another vital work. We may follow the way of Buddhism. When Buddhism first came to China the Indian priest and the Chinese scholar translated the Buddhist Bible. At the same time Chinese students were sent to India to study the Bible and they came back to China to do translation work after they understood the meaning thoroughly. The translation of our Bible should adjust itself to the interests of different classes of people.

Besides the schools, hospitals and churches another duty for the church is to organise Clubs or Associations to keep in contact with those who have had Christian influence or experience, working outside of the Christian circle. A well educated person with Christian personality is needed to be in charge of such work as he must get in touch with a group of well educated people. In this way on the one hand we may influence and keep in touch with the lives and work of others and on the other hand we may help others to keep their Christian faith, which is the greatest need of China today.

In conclusion I would say that the duty of a Christian is to serve humanity with the spirit of Christ, that is not looking for personal profit or comfort, if necessary dying on the cross. Perhaps what I have said show a lack of experience or will be regarded as merely indicating the needs of Szechwan. However while many people may differ from me there may be some who hold the same opinions.



## The Wuhu General Hospital

R. E. BROWN

**T**RAVELLERS on the Yangtze who near Wuhu by night, are impressed by a high red cross, illumined against the sky. This is the revolving cross, lifted above the hospital there, which can be seen by captains of ships and those on outlook for twenty miles up and down the great river.

This is the keynote of the work at Wuhu. Seeking to express the message of Christ's love, the physicians, nurses, pastors and teachers, the cooks and carpenters, plumbers, firemen and coolies, work together to bring a more abundant life to the needy men and women who come to the hill top for healing.

The hospital is located on a beautiful hill overlooking the Yangtze River in the city of Wuhu; population 170,000. It is the only modern hospital for a population of approximately eight million people in this part of Anhwei Province. The hospital building is of modern fire proof construction with modern plumbing, heating and lighting. It has its own water purification, sewage disposal, electric generators, elevator, ice machine, laundry machinery and boilers providing steam for heating, sterilizing, cooking, laundry and other purposes. The Clinical equipment is as complete as funds will permit and includes clinical laboratories, X-Ray, physiotherapy and a good supply of surgical instruments and operating room equipment.

During the past several months the hospital wards, corridors and porches have been so crowded with patients that it was difficult to give them the care we desired. A new wing is now under construction which will relieve this crowded condition and complete the original plan of the building. It will increase the bed capacity from 75 to 120 at present with a possibility of accomodating 150. When the present building was constructed (1926-27) funds were not sufficient to complete the building and equip it at once. It was decided that we better omit one wing and equip what we were building. After the building was completed and equipped there was a balance of about \$10,000 in the building fund. During the ten years this has gradually increased by gifts and interest until it was possible to begin the construction of the new wing last year. The loss of some anticipated funds in the Raven organizations has made it necessary to make a loan to complete the work.

It has been a general hospital from the beginning (1887), receiving men, women and children. During the past eight years the hospital has had the cooperation of the Women's Foreign Missionary Society of the Methodist Episcopal Church in missionary staff and more recently in appropriation.

Nursing education has always been emphasized. The first president of the Nurses Association of China was the Superintendent of Nurses in this hospital. In 1927 the school of Nursing was reorganized and since that date has received only women students. One of this year's graduates received the highest honors in the National Examinations for nurses in 1936.



The hospital reaches out into the Christian program, seeking to project a line of Christian service through many avenues in the city and in the country. It keeps in friendly touch with the leading business men and officials of the hsien and province.

We now have in Wuhu an outstanding example of international and interdenominational fellowship and cooperation in the Wuhu Christian Council. It was organized through the influence of the hospital after a union Small Pox Campaign in 1923. Whether it be a summer vacation Bible School, an anti-small pox vaccination campaign, or city wide evangelistic services, they are all conducted as the work of the Christian Churches of Wuhu. In it all we emphasize our unity rather than our denominations.

The present governing body of the hospital organized in 1935 is a local Board of Directors representing the Annual Conference and Women's Foreign Missionary Society of the Methodist Episcopal Church, Chinese and missionaries from other churches in Wuhu, leading Chinese business men and prominent provincial officials; eight Chinese and five Americans. The Board has full control of the hospital management and appointment of the Superintendent and Department heads. One of the Directors is a representative of the Anhwei Provincial Government. In the Board of Directors we have an ideal "set up" to represent the different city groups. In the Board of thirteen we have:

1. As vice-Chairman, Bishop of the American Episcopal Church resident in Wuhu.
2. A Chinese pastor of the Christian (Disciples) Church representing the Wuhu Christian Council.
3. A British Missionary Superintendent.
4. Two Mohammedan business men—one the manager of the Bank of China.
5. The Secretary of the Wuhu Chamber of Commerce.
6. Five representatives of the Methodist Episcopal Church, including the Bishop.

The administration of the hospital is guided in directing the work by the following policies:

1. The best medical and surgical service possible with the equipment and funds at hand. Anything less is unworthy the Christian name.
2. Staff education with a high grade School of Nursing; training for interns and resident doctors; general education for staff and community children.
3. The fullest cooperation with the Chinese Government and local organizations in their medical, health and rural extension programs. (During the Yangtze flood we gave 120,000 Typhoid and Cholera inoculations in cooperation with the Government).

4. Such cordial relations with patients and community as to produce a rootage in the esteem and affection of the people.
5. The fullest cooperation with the Church in a sense of religious ministry.

**Government Help.** This year we have received the good news from the Governor of this province that the Anhwei Provincial Government has appropriated \$300.00 a month for the work of this hospital. While the amount is not large, it represents the goodwill of the people. It came as the result of our own service to the Governor when he was a guest-patient in our home a few months ago. The action was encouraged by the fact that we have a local Board of Directors.

**Visiting Hospitals.** Another valuable method of improving ourselves is by visiting other hospitals or taking special courses. Last year four of the staff used part or all of their vacation time visiting other hospitals for new ideas for their departments. They enjoy these profitable experiences and make reports to the staff on their return.

**General Staff Rounds** are made each Friday morning when every patient in the hospital is seen by all the staff doctors together. The city doctors are also invited. Cases of special interest or instructional value are prepared and presented as in a teaching clinic.

**Health and Hospitalization Insurance.** A sick person should not have to worry about his medical and hospital expenses. But this worry is always present for the great mass of the poor and middle class people who live on a very narrow margin. In our search for some way to remove this anxiety from these patients we have tried for over three years a form of Health and Hospitalization Insurance for school and commercial groups. The Insurance covers the health examinations and medical care by the hospital doctors, all hospital fees including board, laboratory and X-Ray Examinations, Prophylactic injections against the common diseases like small-pox, Typhoid and Cholera. The cost is covered in the school by a small fee paid by the students and in the commercial group by the firm itself.

There are similar plans in other countries but they do not ordinarily include both the doctors and hospital fees. Most homes in China do not have the comforts, conveniences or environment for the proper care of the sick so we have tried to make it possible for the patient to be brought to the hospital where he can receive proper treatment and care. As far as we know it is the first insurance plan of this kind in China.

**Mother and Child Welfare Clinic.** We have taken one small step this year in faith and are starting a mother and child welfare clinic with a trained midwife giving prenatal care and attending the mothers in confinement in their homes or in the hospital. The rates are very low to the poor, but we hope the income from the better class will pay part of the expenses after it becomes established.



FRONT VIEW OF THE WUHU GENERAL HOSPITAL





PREVENTIVE INOCULATIONS



CHRISTMAS IN A HOSPITAL WARD, WUHU



VILLAGE SCHOOL IN CONNECTION WITH THE HOSPITAL

**Rural Extension Work** is a new and greatly needed field of service just becoming possible with the building of three motor roads and three railroads from Wuhu into the interior. We made a beginning with one country clinic a few miles from Wuhu in a center of seven villages. Here were found deplorable health conditions among the people. Ringworm of the scalp seems to be present in almost every family. The doctors found one family consisting of 21 members of whom every one was suffering from this disease. Our evangelistic workers visited the people in the clinic and their homes. The Y.M.C.A. conducted a night school for men and a day school for children. This combined service ministering to the needs of the whole man represents the type of cooperation we should like to see increased in our rural programs. We will pattern the work after the plan of the National Health Administration in which the local people and officials agree to provide part of the local budget for the branch stations. The main hospital would provide visiting staff supervision and assistance. There are three grades of stations suited to the size of the town and local budget.

**Meeting of Provincial Hospitals.** The first Anhwei Provincial meeting of representatives from all the mission hospitals was held at this hospital on May 17-19th 1935. The two days were packed with helpful discussion and study as to how the medical and spiritual ministry of the hospital could be made useful to the patients. Consideration was also given to such questions as making the hospital take root in the confidence and affection of the people; the organization of local Boards of Directors; ways and means of assisting and cooperating with the provincial government whenever it shall begin a public health program for the province.

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## Present Status of Women in the Church in China

MARGARET H. BROWN.

**I**N searching through back numbers of the Chinese Recorder, I came across an article entitled "Woman's God-appointed Sphere as Set Forth in Scripture." The article bore the date of October 1896 and set forth at considerable length the obligation of women to "keep silence in the church" because "it is shameful for a woman to speak in the Church." Women were to be teachers of good things—but good things for women were mainly along domestic lines and in any event they were to confine their teaching to their own sex. The author, in concluding his thesis offered the pious prayer that God would guide the women to see that "they will best publish the tidings and glorify Him by occupying the sphere which Divine wisdom has assigned."

I sat up and rubbed my eyes after reading that sentence. Could it be possible that only forty years ago such an opinion was generally accepted? But the author added a final sentence which made me think that he was not so certain as he sounded, for he ended with the lofty rationalization that "It is because we have

their honour and their highest usefulness at heart that we desire to see them walking in old paths, where is the good way." This was too reminiscent of father punishing, not because he wanted to, but for his son's good, to be wholly convincing.

My interest was aroused by these sentiments, and I set to work to find out whether there were other articles on the same subject. In the August number of the same year, I found one, by a Chinese writer, entitled "Women as Missionaries." This was a plea for more women missionaries and revealed the fact that the whole question of the wisdom of sending out women missionaries had been under discussion at home. This was a plea for them written by a Chinese Pastor. I made the mental note that the Chinese had always been known for the sanity of their judgment.

What then is the position of women in the Church in China to-day? Obviously we have made considerable progress in 40 years. It would be difficult to imagine the Recorder of to-day publishing that first article, even if someone had written it. Women missionaries have won their place, and while the General Mission Boards at home are forced through economic conditions to withdraw many of their male staff, the Women's Missionary Societies have on the whole been able to maintain theirs and make some advance as well.

But it is not of the position of the Foreign women in the Church that this article wishes to discuss but of their Chinese sisters—the fruit of the work they began. As citizens of the modern Chinese Republic these women have won full and equal rights with men—though the machinery of government may be such that they are not yet able to exercise these rights fully.

Has the Church kept pace with this progress in modern China? Have women in the Church full and equal rights with men? If not—why?

To find out the facts about women in the Church is not easy. In the first place I could find no statistics of the number of women Church Members. The Churches in their published reports merely record the total number of communicants and make no distinction of sex. At first glance this appeared a good sign; women were not thought of as women but were equal with men. But on second thought, this is not necessarily so. If the figures were available it might be they would reveal that in a great many places, work amongst women is not given equal attention with that amongst men.

Considerable progress is shown in the education of women for leadership in the Church. When the Burton Commission made their report in 1922 there were only two schools for the training of women which required junior middle school preparation for entrance qualifications. To-day there are seven. There are also two schools offering two year courses of college grade when in 1922 there were none. At that time there were no co-educational schools amongst the Theological Colleges in China while to-day in most of them women are received on an equal basis with men. This is no empty regulation. Women have taken advantage of their opportunities. To-day in the Theological schools requiring middle school preparation 27%



of the students are women. Nor are they content with undergraduate work. Five of the 28 students enrolled in the three graduate schools of Theology are women.

Some may object that the great mass of the women of the Church are illiterate and that for work amongst them what we need is a larger number of leaders who are not so highly trained. This has not been neglected. There are still almost as many women students enrolled in the Bible schools below junior middle school entrance as there were in 1922 in spite of the fact that there is such a large increase in the number enrolled in the higher grade schools and that many of those formerly called Bible schools are now no longer classed as such but are called Adult Education schools. These latter are multiplying with great rapidity.

We need have no fear that women who receive higher training will be educated away from the work amongst their illiterate sisters. Chinese students to-day are fired with something approaching a passion for service, and the phrase "back to the people" is on everyone's lips. It required the Ting Hsien experiment to teach us the great lesson that no qualifications can be too high to undertake the task amongst the common people of China. In several of the churches in China women are now coming back to undertake rural work. Nurses are leaving big hospitals in the cities and going to the Rural Health work, while those from the Theological Schools are finding increasing opportunity as supervisors in the country districts.

Women have now the right to share equally with men in the highest education that the Church has to offer but they have little or no share in saying what that education shall be. From the Weigle report it is impossible to tell whether any of the co-educational colleges have women on the teaching staff, but on page 122 is a recommendation that "There should be at least one woman teacher upon the faculty of each seminary" and from this we conclude that there are practically none. The result of this fact is revealed in the neglect of Home Education. Those responsible for promoting the "Home Movement" in the church say that one of the biggest obstacles the movement has to overcome is the ignorance of the pastors concerning the importance of this work to the life of the Church. It seems almost amazing that in a land where for milleniums the home has been not only the social unit, but the religious unit as well, that the Christian church has failed to make it a great reality in Christian living. Women teachers in the seminaries might go a long way toward rectifying this glaring defect in the leadership of the church. Specialized training along these lines must be provided.

One of the most significant trends in the Church to-day is that of the increasing number of volunteer women workers and the corresponding decrease in the number of paid Bible women. But all such volunteers have to be carefully supervised as well as given some training locally. This gives an opportunity for the more

highly trained women from our theological schools to find their place in the Church, and it does not now require much imagination to look forward to the day when the only paid women in the Church will be those who are themselves highly trained and therefore capable of giving training to others. This has given the ordinary members an new interest in the work and the salaried worker a new prestige because they are really qualified for the task.

Another step forward for the women of the Church, especially in the country, has been the holding of summer conferences for the young people of the Church to which young women go on equal footing with young men. A few years ago this would have been an utter impossibility in the interior of China. But that day has passed and now in many places throughout China it has become an annual affair for the young people to join together for conference or retreat at some place of natural beauty. The doors for women in the country Churches are opening and they are entering in and getting glimpses of the wide horizons beyond. They feel themselves in a new position where they are not so inferior to men, though one has only to attend church conferences and see the preponderance of male delegates to realize that they have a long way to go towards full equality.

Nowhere is this fact more apparent that when we realize that there is yet, so far as we know, no single fully ordained women in any of the Churches in China today. Women are now admitted to all the professions in China. We have brilliant lawyers, College Principals and the rest; but they have not yet been admitted to the ordained ministry of the Church. Perhaps it is not surprising. The Churches in the Home Lands for the most part continue to lag instead of lead in this matter. But if the Church in China is to gain the respect of non-Christians, it must not bar the way for the advancement of women to the highest offices of the Church.

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### The Outreach of the Tao Fong Shan Christian Institute

STEPHEN D. STURTON.

**M**OST English speaking Christian workers in China, besides many others, are familiar with the work which Dr. Reichelt and his colleagues are carrying on in the Tao Fong Shan Christian Institute at Shatin, about twelve miles from Kowloon. This Institute is a development from the work which Dr. Reichelt started at Chin Fong Shan, Nanking in 1922, where he still has work on a small scale. Tao Fong Shan now has a staff of two Norwegian, one Swedish, and one Danish worker with their wives, and an able Chinese colleague who is preparing for ordination in the coming autumn. Over thirty Buddhist monks or other religious devotees are taught in the Institute at a time, apart from the constant visits of itinerant monks for short periods, and retreats

for Christians. Although this aspect of the work is well known, it is perhaps less realised that this Christian Mission to Buddhists exerts a very considerable outreach in other ways.

The outreach, as a friendly outside observer sees it, falls into five headings at present, viz:—

(1) The constant infiltration of Buddhist and Taoist monasteries by monks who have stayed for varying periods at Tao Fong Shan. The writer has had frequent opportunities of meeting such monks.

(2) The correspondence carried on by converts from Tao Fong Shan with their former associates. At the moment of writing there is a stream of correspondence between Shatin and Central Asia as the result of the conversion of a Mongolian lama from the Kokonor district.

(3) Letters and articles in the Chinese press by monks who have been converted.

(4) The placing out of converts in strategic positions as outposts for this work. This is necessarily a slow development, as such converts need training and experience before they can be sent out to do such work.

There is at Hangchow a former Buddhist monk, Mr. Chu Tao Ching, who is employed as a part time evangelist in the C.M.S. Hospital, but who for the remainder of his time carries on work among the monks and devotees, both by visitation, and by receiving them in the C.M.S. Sanatorium, now known as T'ien Fong Shan, where a room has been specially fitted as a Chapel for this type of work.

This branch of the work sends a steady stream of enquirers to Tao Fong Shan for further study of Christianity, and three such enquirers have been baptised during the past year.

(5) Visits to other parts of China by Dr. Reichelt and his colleagues.

Every summer Dr. Reichelt, usually accompanied by either a Chinese or foreign colleague, visits some of the strongly Buddhist areas, such as Omei Shan, Wu Tai Shan, and elsewhere. Each of these trips also includes a stay at Hangchow, and a visit to the small branch work at Nanking.

It may not be out of place to give a sketch of a recent week's work at Hangchow. Dr. Reichelt arrived at noon on Monday, accompanied by a Chinese pupil. Monday afternoon and Tuesday were taken up with talks with Christian workers, and some arrears of writing. On Wednesday he took the morning service in the Hospital Chapel, and at noon, accompanied by other Christian workers, went to lunch at the Mi Du Sse, one of the largest and best organised temples near Hangchow. The abbot had kindly invited the abbots of there other temples, and a prominent member, of the Nanking Government to meet the Christian party. After unbounded hos-



pitality in the dining room the party was shewn the new library, and Dr. Reichelt was able to give a brief talk on the "Meaning of the Cross" in the library lounge.

The remainder of the day was taken up with visits to the three other temples whose abbots had been present at lunch, and to one other temple at a greater distance which would have been visited the previous day but for a heavy storm rendering such visits impossible.

Thursday afternoon was given over to the visitation of another temple, whose abbot had specially requested such a visitation.

Friday was a red letter day in the annals of the work among the Buddhists at Hangchow. A team of ten Christian workers, headed by Dr. Reichelt, went up to T'ien Fong Shan, where twelve Buddhists, including some of the most active and enlightened monks in the district, were the guests of the day. Before lunch Dr. Reichelt held personal interviews with monks in one of the rooms, another room was set apart as a reading room, while the Chapel was open for meditation, and the remainder of the team mixed up with the guests on the verandah and elsewhere. At lunch the team and guests were more or less equally spaced out at three tables.

After lunch Dr. Reichelt preached in the Chapel on "The Word became Flesh." The writer of these notes is a man who likes a sermon of ten to fifteen minutes, but at the end of nearly fifty minutes he would gladly have listened to it over again. It was a masterly exposition in scholarly Chinese, shewing our Buddhist friends how unmistakeably Christ is the earthly manifestation of the supreme God. One has sometimes heard well meaning workers criticise Dr. Reichelt for what they consider to be a compromise with Buddhism. One could have wished that such critics had been present to hear his witness, and to hear him tell our Buddhist friends plainly but politely that we did not stand for any sort of compromise.

After the sermon two others made a few remarks, and most of the monks left the hill after a cup of tea and the inevitable photograph had been taken. Four of the liberal Buddhists, however, stayed behind for group discussion with the Christians, and one feels that there is considerable hope of winning many of these men to Christ.

When all the Buddhist guests had gone several other Christians came up for a service of Holy Communion, at which five denominations were represented. Saturday was given over to an all day visit to the large monastery on T'ien Mu Shan, one of the eight lesser sacred mountains of Buddhism, about 60 miles west of Hangchow. Very little work was possible here, but the abbot accepted a good deal of Christian literature.

Sunday was another busy day. Dr. Reichelt attended the celebration of Holy Communion in the C.M.S. Hospital Chapel at 8 a.m. and at 10 a.m., preached in the Chinese Independent Church.

Sunday evening saw the unique ceremony of a Lutheran baptism in an Anglican Church, when Dr. Reichelt baptised a Chinese nurse in the Hospital Chapel at Evening Prayer, with the special consent

of the Chinese chaplain, and the Secretary of the Mission. The girl baptised was engaged to a young man who became a monk, and on the engagement being thus broken she went to a convent but did not actually become a nun. The young monk met Christian workers at Hangchow, went to Shatin, and eventually became a Christian. He then thought of his former fiancée, who left her nunnery, heard the Gospel while visiting Tao Fong Shan, and then went to Hangchow to be trained as a nurse. It was her wish to be baptised in the same denomination as the man whom she eventually hopes to marry, hence this friendly and unique piece of co-operation.

Monday morning saw Dr. Reichelt leave for the T'ien Tai Shan in south-east Chekiang, and thus ended a full but happy week, the description of which may serve to shew how the work at Tao Fong Shan is reaching out to other centres in China.

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## Records of Model Women

Translated BY EMMA HORNING

(Continued from Chinese Recorder, September 1936, Page 576)

### CHAPTER IX

#### BE INDUSTRIOUS AND ECONOMICAL<sup>1</sup> (勤儉篇)

**I**NDUSTRY is a woman's duty. Economy is the foundation of wealth. Industry without economy is a waste of energy. Economy without industry is self-imposed suffering. Economy produces super-abundance and industry always has a surplus. Industry supplies what economy cannot save. If a person of high rank is industrious, and willing to work with her hands, she is indeed a worthy example. If of wealthy person is economical, then she will be self-controlled, and her home will prosper.

Ming Te, the mother of the emperor, wore coarse white silk.

Ming Te (明德) lived during the Han dynasty. She was the wife of Emperor Ming (明) and mother of Emperor Chang (章). She was courteous and economical. She wore coarse white silk, avoiding all bright colors.

The mother of Mu Chiang (穆姜), a high official, wove hemp.

When Mu Chiang was an official under the state of Lu, one day he returned home and found his mother, Ching Chiang (敬姜) weaving hemp. He was much displeased and asked the household why they allowed his mother to work. She sighed and said, "The state of Lu will soon perish with such a child as you at its head, who won't understand the great principles of life. When a person is busy their mind is filled with good thoughts, but when idle, evil thoughts take control. You are now a high official and don't do any work, and so you are displeased if I am industrious in my household. I fear the state of Lu will soon perish, and the ancestral line of Mu Poa (穆伯) your father, perish.

"Ke T'an Chuan We" (葛覃, 卷耳) praised the empress and her concubines for their virtue and industry.

1. The large type gives that part of the text written by the Widow Wang; the small the notes of her son. See Foot-note, *Chinese Recorder*, June 1936, Page 362.

These poems are found in the book Chou Nan. "Ke T'an" tells how the empress and her concubines went to the field and cut hemp and made coarse and fine linen for clothing. They even climbed the mountains to collect materials for sacrifices for the ancestral temples.

"Ts'ai Fan and Ts'ai P'in" (采蘋采芣) speaks of women's reverence and economy.

These poems are found in the book of "Shao Nan." They praise the officials' wives for their industry and economy and for their reverence in worshipping their ancestors.

Half of the chapter of "The Seventh Month" pertains to the duties of women.

In the book "Ping Feng" (鸛鳴) in the chapter relating to the seventh month, there is much said about what the women of Ping Feng did. None of the officials' wives refused to work. They planted and cultivated the mulberry trees to make silk. When the men worked in the field they took food to them. When the men harvested the grain, the women prepared clean places to store it. Even the highest officials' wives picked mulberry leaves and fed silk worms. They reeled the silk from the cocoons, and wove it into bolts of silk. They made silk and fur clothing for their husbands. They were ever industrious, economical and reverent.

In the "Wu I" (五噫之味) songs the author truly trusts his wife's worth.

During the Han dynasty, Liang Hung (梁鴻) and his wife, Meng Kwang (孟光) fled to Wu (吳) where they did farm work. She always filled his bowl high with food and offered it to him on bended knees. He wrote the song "Wu I" in her praise.

Chung Tzu (仲子) refused the office of prime-minister. He preferred to make shoes while his wife made the hemp thread.

Ch'en Chung Tzu (陳仲子) would not accept the office of prime-minister. He hid in the mountains where he made his living by making shoes. His wife twisted the thread for the shoes.

Shao Chun (小君) refused the ten thousand dollar marriage portion. She took back the gifts and went out to carry water.

Huan Shao Chun (桓少君) was the wife of Pao Hsüan (鮑宣) of the Han dynasty. Her parents gave her an immense dowry. When her husband saw the generous gift he said, "You are wealthy, but I am poor, so I am not worthy of you." "My father knows that you are a virtuous gentleman and wishes me to serve you." Consequently they sent the servants and the beautiful clothing all back home. She changed her silver hair pins for a thorn and the satin clothing for common clothes. She helped take the things back home, made obeisance to his father and mother, then went out to carry water.

All these women labored diligently. They were also temperate and economical, therefore their virtue and praise is published abroad, and they are renowned in poetry and history. Women, you should follow their example.

## CHAPTER X

### TALENT AND VIRTUE (才德篇)

When men are virtuous, it is said that they are talented. This is correct. When women have no talent it is said they are virtuous. This is not true. Such persons do not know the laws of talent and



virtue, nor distinguish the difference between right and wrong. Virtue develops talent, and talent promotes virtue. Therefore, if a woman is virtuous it is not imperative that she be talented. But if she is talented it is absolutely necessary that she be virtuous. Virtue is of first importance, and talent must take second place, which of course is right. If a woman is not good it is not because her talents have led her astray. Therefore, economical talents are all right for a woman, but depraved accomplishments, even among men, are not proper.

The Li Chi (禮記) says, "Discordant sounds and confusing colors hinder the development of the intellect. Lewd music and depraved conduct enslaves the will." All the teaching that men receive, should women not also be taught? In ancient times the queen and her concubines, even the officials' concubines and common women, knew the songs in the Shih Ching. Were all these women lacking in virtue? The present-day jealous wives, and immoral women, the shrews and termagants—these break all the rules of conduct. Are these women talented? Why not read the poem written by the wife of the king of Ch'i (齊) entitled "The Chanticleer's Call," (鷄鳴之詩) and another one by a woman of the Chen (鄭) state, entitled "The Call of the Wild Goose" (雁弋之詩).

T'i Jung (緹縈) offered a petition and saved her father. Consequently corporal punishment was abandoned.

Read the story of T'i Jung in Hsiao Hsing Pien (孝行篇).

Hsu Huei (徐惠) sent up a petition rebuking the Emperor. Consequently not a soldier moved.

Near the close of the T'ang dynasty, the emperor T'ai Tsung, planned to send a second expedition against Korea (高麗). One of his concubines, Hsu Huei, petitioned him not to send soldiers to fight such a distant country, because it would waste the lives of any amount of men, and use up the strength of the nation. He took her advice.

Hs'uan Wen (宣文) transmitted the "Chou Li" (周禮) to the six government boards, and explained all the laws to them clearly.

In the early part of the Ch'in dynasty, during the time of Fu Chien (苻堅) they found that much of the Chou book was lost and forgotten. Wei Ch'eng's mother, nee Sung, who was some eighty years old, and perfectly familiar with this book was called upon to teach the six boards and several hundred Confucian scholars the contents of this book. Because of this the Emperor conferred on her the title of "Hsuan Wen" (宣文), Master of Literature.

Ta Chia (大家) finished the Han (漢) history. She prepared the material of a whole generation.

During the Han dynasty Pan Ku (班固) was writing the history of the Ch'ien Han (前漢) period, but died in the midst of his work. His sister, Ts'ao Ta Chia (曹大家) took up his task and finished it.

The "Filial Classic" was written by the wife of Ch'en Miao (陳邈) and the "Analects" by Sung Jo Chao (宋氏).

The Precepts for Women (女誡) was written by T'sao Chao (曹昭) and the "Family Instructions" (內訓) by Empress Jen Shao (仁孝).

Ching Chiang wove cloth and instructed her son thereby. This incident is found in the writings of Tsoa Ch'iu Min (左邱明).

Su Huei (蘇蕙) wove tapestry and sent it to her husband. It was in the form of poetry in the "Huei Wen" (迴文) design.

During the reign of Fu Ch'in (苻秦), Teo T'ao (苻滔) was the military official of Hsiang Yang (襄陽). He did not return to his home for many years. During this time his wife wove tapestry in the design of the "Huei Wen" poetry, and sent it to him—in all five thousand poems. When her husband saw them he resigned and went home.

The wife of Liu Hsia Huei (柳下惠) was able to write her husband's epitaph.

When Liu Hsia Huei died, his disciples wished to write his obituary, eulogizing his virtues, but his wife said she was better acquainted with him than they were, so would do the writing. She wrote as follows:—

My master did not praise himself,  
No one could his learning fathom.  
Ever faithful and sincere,  
Never would he harm a soul.  
Ever yielding and forgiving,  
Never would he force an issue.  
In disgrace he saved his people,  
And his virtue was increased.  
Although he was demoted thrice,  
Still his heart was brave and strong.  
A gentle prince with tireless strength!  
Alas, that he should leave this earth!  
He might have lived to a ripe old age,  
But now he is from us removed,  
Alas! his soul is gone.  
My master's title now is "Huei" (惠).

She wrote this epitaph so well that his disciples did not change a word.

During the Han dynasty, the grand-daughter of Mr. Fu (伏) transmitted a classic to the Emperor.

The ancient classic, was so old and worn that the scholars were unable to reproduce it. However, Mr. Fu who was some ninety years old, and no longer able to hold his pen, remembered the classic and dictated it to his thirteen-year old grand-daughter. She wrote it and presented it to the Emperor, who was so pleased that he rewarded her with presents of gold and silk. The classic was thus preserved for future generations.

Truly these are beautiful examples in palace and cottage; perfect patterns of virtuous women. They recognized characters and could read. They were intelligent and read the classics. Their fine reputation was known by all their contemporaries, and their wonderful talents and beautiful characters are spoken of by later generations. Truly this is so!

Therefore, don't let obscene or immoral books enter your doors. Don't let bad language enter your ears. Fathers and brothers can think of these evils and protect the women. Their talents will thus be developed and nourished, and their morals will be perfected by eminent examples from history. This is the way to perfect beauty and goodness.

## Neighborhood Schools\*

IDABELLE LEWIS MAIN.

### I. Historical Development

**W**HEN the missionaries first came to China, there was no way to begin work except that of working with the people of the immediate neighborhood. Children were brought in, often bribed to come to the school in order that their fear of the foreigner might be overcome. All of us know the stories that have come down through the decades, telling the difficulties of the early missionaries. In those days, schools were scarcely more than classes, teaching the rudiments of knowledge: learning to read, even then, was of paramount importance.

As the schools grew in number, in prestige and in outreach, a clientele grew with them. The children who made up that first pioneer group became leaders in their community. Seeing the results of the new type of education, uncles and aunts sent cousins to be enrolled. When the leaders were grown, they sent their own children to these Christian schools, which by this time included a well-organized system of primary and middle schools and colleges. Tuitions began to be charged.

The result is that today the schools that once were little neighborhood classes have become world-famous institutions of learning. The grand-children of the first urchins are now paying high tuitions for the privilege of securing this type of education. Indeed, the schools now depend for their existence upon these tuitions and the gifts from the elite of the communities. Today, the schools are not so much reaching the poor; they are reaching the rich. The poor we have around us, but they are not with us. We are losing, for the most part, that company of the poor—boys and girls who are forced to struggle for their livelihood from their youth, and who, because of that struggle, if they are given an opportunity, become great. The Christian school and to some extent, the church are devoting themselves, especially in the large, established centers, to the wealthy, leading group of the social order, men and women who are tied to the church by ties of family tradition, rather than by personal love and gratitude. We cannot neglect this group; but we should not leave undone the work with the poor, for out of the company of the children of the poor often come the leaders of the world.

The purpose of this paper is to show what is being done in Shanghai for the neighborhoods around the schools and churches. We have found what we could, but surely have not made an exhaustive study. We have limited our study to the people's schools, because it has been impossible to include the free bathing centers established for children as well as grown-ups, the clinics that radiate from the Christian hospitals, or the preaching centers that are found in many homes of rich and poor.

\*Based on an address, given to the Shanghai Missionary Association, June 1936.

It has been impossible to include the work of the government and Chinese private schools. In 1924, Dr. T. H. Li was one of the pioneers of the Free School Movement that has spread throughout China until almost every college and middle school supports one of these little schools. For example, the Fuh Tan Middle School on Avenue Haig has a free school of 250 children following the government prescribed course of study for the first six years of school. They take the regular examinations at the end of each term. When the class graduates from the third year of the higher primary school, the brightest and most reliable student is given a free scholarship in the junior Middle School. If he proves worthy, the door is opened to him further. The teachers of this school are middle school students, elected by the school. Fifty of them give two hours a week each free service. The budget of almost a thousand dollars is raised by subscription from the faculty and student body of the middle school. A tuition of a dollar a term is charged the little students. They receive this back in pencils, books and uniform. Out at Fuh Tan University is another free school, with an enrollment of 300. This is an example of what is being done in many places, both in Shanghai and throughout the country.

There are four types of people's schools under the supervision of the Christian Movement. Regular schools that hold all-day sessions, and follow the regular government course of study; schools that hold daily part-time sessions either for a whole morning or whole afternoon or after school; vacation schools taught by students in the summer time; lecture courses for adults, or for people who are at work most of the day.

## II. Regular schools for poor children.

Very few of these were established as regular schools. They started as classes or as a gesture of friendliness to unruly neighborhoods. But Chinese people want schools for their children, and when any class is begun for children, the pressure of the villages or the community is towards a school that is registered, one that holds regular sessions for the entire school year, and which gives a diploma after the completion of the prescribed course. There is at least one case in Shanghai today where a school was started as a class for unemployed young women who had no earlier opportunity to study. This series of classes has developed rapidly. The Chinese faculty and student body are eager to make it into a regular school. The foreign missionaries are unwilling to do so because they feel the call for the less formal type of service. It remains to be seen what the state of the school will be by 1940!

We shall describe briefly several of these regular schools.

1. At the *Social Service Center* of the University of Shanghai, down in the Yangtzepoo mill region there is a flourishing school of nine grades. In the primary school of six years there are 201 pupils. All of these children pay a tuition fee of \$9-\$12 a term and are eager for a standard education. They belong to the families of mill workers—probably those who are better paid in the mills, men and women who wish to give their children a better chance in the world than they themselves have had. The graduates of the junior



high school may enter on a par with any other child the senior middle schools of Shanghai or of any other city in China.

2. *The School for Village Children* was established about ten years ago as an evening school by the University of Shanghai Extension Department of the Middle School. Today the school is carrying on a regular 4 year course of study, all day sessions following the government prescribed curriculum. There are 90 pupils, of whom 15 are girls. The old building used as a toll gate was turned over to the school, and there work is carried on now. The children have crowded in, and more desire to come, but cannot because there is no room. This year the budget is about \$500, raised by subscriptions from faculty and students, still sponsored by the middle school, college and seminary. The children augment the subscriptions by bringing a fee of \$1.50 each term. There are two regular teachers, each receiving about \$20 a month salary. There are two regular teachers, both from the University. There is regular morning service, and a Sunday School on Sunday.

(Some years ago, another school was started by the Rural Service Department, four li from the university. This school grew so rapidly that it was turned over to the city government, and is now one of their regular schools.)

3. *St. Mary's Free School*. This little school was started in 1923 in the gatehouse of the new St. Mary's Hall. It is used partly as a practice school for the students who wish to learn to teach, and partly as a help to the community. About thirty little girls come daily to the whole-day school, and study for three years. They come from the village near by. They give 20 cents a term toward their tuition. A regular teacher, graduate of the Soochow kindergarten course gives full time to the school. The children have the privileges of the St. Mary's clinic, of the playground and of other advantages. This little school has done much to turn the ill-will and suspicion of the neighbors into friendliness and cooperation. Every Sunday over a hundred boys and girls, with these little pupils and their brothers and sisters as nucleus, come into the gymnasium for Sunday-School. They are taught by the St. Mary's Christian band. This activity is most helpful for the students of the middle school as well as for the less fortunate children of the district around.

4. *The Haygood Memorial Church School*. At McTyeire School for girls, the P'in Min school was started in 1922 by Miss Marguerite Clarke as a laboratory for her class in Sociology. The class studied various places, but finally decided upon a certain village where work was begun. Then, later, this school was disbanded and another one about ten minutes from the school was established.

This little village is a typical old style Chinese Village. It is a village in the middle of a city. The people are poor, but self-respecting. For several years two missionaries visited the people making friends, breaking down barriers of suspicion. When the time came for the opening of the school, the way had been prepared. The wealthiest woman of the village was glad to rent two rooms of her home for the school. "O yes, she said," I know them. The teachers are my friends."

Gradually a school of four grades has been built up. Of course the first years are crowded and the higher grades have fewer students but a better class room. There are 34 in the 1st year, 16 in the 2nd, and 9 in the third, making a total of 59. One teacher gives her whole time and another gives half time to the school. Their salaries are paid by the McTyeire girls. Eighteen McTyeire girls give a period a week each for volunteer teaching in the school. They teach a few lessons of English, singing and games.

The budget is \$1045.00 and is raised by the school girls, through the committee in the school church. There may be difficulty in raising money for other causes, but the girls are loyal to their little school and are glad to meet their obligations for this project. \$820 is paid for teachers salary and \$120.00 for rent.

The school exerts a powerful influence upon the McTyeire girls. They feel that they are truly helping meet some of China's need in this way. They become closely associated with a class of people they would never meet otherwise, and they grow to love them individually. One daughter of a wealthy silk manufacturer gave a house party for some of her classmates the summer before she was married. The girls of the party decided that the happiest thing they could do was to have a daily vacation school for the poor children of the village near. So these youthful society young ladies spent their days together helping those less fortunate than themselves instead of spending them in idle play.

The Christmas program given by the pupils of the P'in Min school is one of the great occasions of the year. The entire student body comes to it, and gives splendid support, not only financial but spiritual.

The teacher is an earnest Christian, and twice a week special services are held for the children, and also Sunday school on Sunday. To these services many children who are not enrolled in the school come. Thus, a definite Christian influence is exerted upon the entire village.

After their study, the students go into their regular village life—girls are married who know how to read and write; boys serve in shops or homes with the elements of essential knowledge and with a smattering of English. At least one boy has gone on to receive higher education. Thus, this little school is bringing both to the fortunate girls who sponsor it and to the village who receives, a happier life. It is proving that it is more blessed to give than to receive.

A Project of Mary Farnham School and Lowrie Institute,  
and Newbury Bible School

5. *The Presbyterian Free School on Loh Ka Bang.* About 1928 or 1929 Mrs. Bryars, a Presbyterian Missionary at South Gate felt that the children of the neighborhood were badly neglected and with private funds opened a play ground which later developed into a small school.

Later Mrs. Bryars opened a small chapel. Here the school was continued for a short time until Mrs. Bryars went to America. At first she continued to send funds but later was unable to do so. Then the Religious Education Committee of the South Gate Church took over the school as a project for the boys and girls of Lowrie Institute and Mary Farnham.

Since that time (1931) the school has been supported by the Sunday School collections and special offerings at Christmas and at the end of school or when the treasury was low. The budget is about \$325 per year. The teacher, Miss Woo, is a graduate of the school. Her salary is \$25 per month. It is due to her earnestness that the school has been of such value to the students. The Zoong family first gave their garage for the use of the school while the trucks were out at work during the day. Later they decided to rent an adjoining room for a chapel so it is in this room that the school has been carrying on for about three years. We do not know whether the Zoong family will be able to carry on this support as they have suffered financial reverses.

The school has four classes. Last year there was a fourth grade class and five pupils graduated. Of these three passed entrance examinations into other schools but only one was able to go on to study due to family financial difficulties. Most of the children who leave school are apprenticed or sent to factories to work before they finish the fourth grade. One little girl's mother threatens to send her to be a dancer but she has refused to go as her teacher at school has told her it will not be a good life. She is now in the third grade but will probably be sent to work in a factory next year.

This year 18 girls from our Senior Middle School (Mary Farnham) are going once a week to help Miss Woo with the teaching. They bring the children to the M. S. school compound for physical drill, handwork, singing, abaccus, and common science. This teaching has made them feel more vitally interested in the welfare of the school. The student body as a whole responds very generously to appeals for funds to carry on the work. This year we organized a Board of Directors with representatives from the three schools and advisors from the Religious Education Committee of the Church. This Board seems to be feeling its responsibility and planning a campaign for special contributions to carry on through the year and provide money for D.V.B.S. Work. We think that having the students teach in the school, and having a Board of Directors have made the students take a keener interest in the school.

6. *The Ch'ang Te School.* One of the most interesting out-reaches of the Christian thought of sharing with those less fortunate, is that of the Chang Te School in the Chinese city. It was established some ten years ago by Mr. S. K. Chang, in memory of his father. The school is situated on the plot of land where Mr. Chang was born. It is housed in a nice modern building, three stories in height, which would lend itself to Christian social work. At present only two of the several rooms are in use for the school building. There are two teachers in charge of the five grades. The enrollment numbers 54,

of whom 46 are in the first three grades. Most of the pupils pay a moderate tuition and all go on to other schools for further work.

This living memorial has wonderful possibilities in linking the idea of filial piety and devotion to the Christian service to humanity. Mr. Chang, who has recently died, was the father of the principals of the Lowrie Institute and of the Mary Farnham School, Mr. Z. L. Chang and Miss Beulah Chang.

(Perhaps a word further on the contribution of Mr. Chang would not be amiss. In his own home in the city, he had a regular school with 300 children in attendance. These children give a small tuition, but the greater part of the expense was born by Mr. Chang, himself. When he died, recently, he made provision in his will for the up-keep of these two schools.

Coming, as he did, himself from the company of poor children who received their first education in the little mission school, he realized the importance of keeping ajar this door of opportunity for others. Thus, hundreds, and, through the years, thousands of children will receive their first upward push because of the desire of this man to share with others what he himself received).

7. *Mat shed Colony School.* Out near the South Station of the Hangchow Railway there is a colony of ricksha men and other laborers who live in mat sheds with open sewers and mangy dogs. The community teems with children, but there was no school in the vicinity. The people are very poor, with no appreciation or understanding of the comforts of living. They were distinctly suspicious when the foreigners and Christian workers first came. But they understood what an education would mean to their children. Immediately they seized the opportunity, and released their children from Scavenging for Schooling. They even came forward with a small tuition fee. There are four grades in this school, and forty pupils. All are in one room, taught by one teacher, a young man deeply interested in his task. The budget of the school totals \$150 a year, which is raised by the Lowrie Institute students, augmented by the small fees which the children can pay. The people of the mat shed community have become friendly since the establishment of this school, and are willing to cooperate in the clinic and in the evangelistic agencies at work among them.

In almost every center we asked, "Are there not children near who are not studying in school, but who would like to study if they did not have to pay even the small fee charged by the school?" In every case the answer was. "Of course; many more would like to study but they have not money. But, since our own money is limited, and we have no room, we charge a small fee. And there are many waiting to come in under these terms, when we have room."

The opportunity and the call for small, free, or low tuition schools in Shanghai is almost limitless at the present time.

### III. Part-Time Schools.

Part-time schools are in all stages of development in Shanghai. There are both day and evening classes.



1. *Shung Tak School.* Out beyond the Hongkew Park, the Shung Tak Middle School for girls has built a new plant. The school was built by the Cantonese Baptist Church, and is entirely Chinese in all of its management. One of the first things this school did after moving into the new quarters last fall, was to begin an extra-curriculum service for the neglected village children in the community. The students of the Personal Workers Band and the faculty began calling in the village homes. They found a ready welcome, and felt that their best approach was through a little school. Every afternoon at four o'clock, forty or more children gather outside the school gate to wait until the gates are opened. The children, many of whom help their parents in the fields, or who gather grass and material for fuel during the day, are dressed in clean, or approximately clean garments, their faces and hands are washed as they had not been before the school was established. Each one carries a book, pencil and notebook, carefully wrapped. These are gifts of the school. When they enter the schoolroom, each takes his or her place. The teachers are the middle school students. The children are already divided into four classes: upper girls and upper boys; beginning girls and beginning boys. Each class uses a regular middleschool classroom for their work. Of course the chairs are high and the conditions not ideal for little folk, but a gate is opened for their future. It was thrilling to see the eagerness with which these little pupils took hold of the new characters presented by the pupil-teachers, and to see the pleasure the young teachers showed as they taught the children. Every day and every Sunday, the Bible stories are taught and hymns are beginning to be heard in the fields around.

2. There are three part-time schools supported by the *Nantao Christian Institute*.

a. One of these schools, started in 1920, is opened for the unemployed girls and young women of the neighborhood. They study the first four years of the primary course. These girls have never had an opportunity to study and are eager for the privilege of learning to read. About 70 young women are attending this school at the present time.

The school is a gateway to better things for these girls. Some of them find regular employment and others go on to further study. Most of them show an interest in Christianity and a few become Christians. Their families become friendly to the institute and attend meetings and classes. All of the young women become keenly interested in health.

The budget for this school is \$515, taken from the Institute funds.

b. A second school, started recently, in 1933, reaches a large number of boys and girls in the neighborhood who are not employed and who cannot afford to go to regular schools. They had been "running wild" in the neighborhood. Fifty of these children come to the Institute six mornings a week and learn how to read a few characters, learn how to sing and play together, the elements of hygiene and a

groundwork of Bible stories. The course is only one year in length. One of the best things they learn is discipline. When neighborhood children come to meetings and begin to disturb the peace by running about and talking, the children of this school take matters of discipline upon themselves, saying "That is not the way to behave in our school. You must sit down and be quiet." These children also form the nucleus of the Sunday School, bringing in their friends.

The result is a complete change in the attitude of these urchins. They are friends of the church today. They are more disciplined and are ready to cooperate in neighborhood projects. Their families also become friends. Many of the children go on to regular schools.

The cost of this half-day school is \$160 a year. Many of the teachers are the students of the girls school described above; these students are glad to teach half a day in order to help pay for their tuition. The children of the little school pay thirty cents a term tuition which includes baths and a medical fee for the clinic service.

c. In the evening a group of 25—120 little apprentices come into the schoolrooms. These boys work all day and have only these evening hours in which to study. They read the 1000 character course, for which they purchase their own books. The teachers volunteer their services, and friends give lectures and talks to which they are invited. The result is a friendly interest on the part of these young lads in the activities of the Institute and in the evangelistic message. The service to these needy young people has resulted in a much wider outreach into the industrial life of the community.

3. *St. Johns Free School.* The boys of the Middle School of St. Johns are responsible for a free school for boys who are employed during the day at the mills and other factories near Jessfield. The boys are taught the thousand character books, and other basic lessons after five o'clock. Sometimes it has been most convenient to teach the school after seven in the evening. The students of the middle school give their services as teachers. The school is supported by the offertory from St. Johns Pro-cathedral. The worker-pupils help with the expenses of the school by paying fifty cents for tuition per term. This little school has two years' course, giving only the bare necessities of the learning that lifts the pupils a little above what they were when they began. Yet, this little is most helpful, making their lives richer for these few hours spent in study. Some of these men become interested in Christianity.

4. *At the Social Center of the University of Shanghai* there are four schools.

a. Every night after the factories have closed, 100 women and 434 men come to the center and study for about two hours. They range from about 12 to 30 years of age, and they follow a regular course of study. These factories pay for each worker an \$8 a term tuition fee. They are divided into six large classes, with regular teachers.

b. When the workers are on night shifts, they come in the morning for an hour or two of study before they go home to rest. They study from 6:30 till 8 or after.

c. There are about 50 men, women and children who come every night to a class which studies the 1000 Character books. This school is free. Even their books are supplied to them. They are taught by 2 volunteer workers.

d. There is a nursery-school and kindergarten for wee children whose mothers are at work. These tiny ones are under the care of well-trained teachers, and are taught to keep themselves clean as well as other useful and pleasurable habits and games. They are the friendliest bits of humanity in all Shanghai, for they know that everyone who comes to see them is a lover. It is well worth going out to the Center in order to receive their heart-stirring greetings and the warmth of tiny, outstretched hands. The mothers pay 5 coppers a day to give them this care.

Thus we find that much social work resolves itself into schools that bring a better way of life to the hundreds of needy workers in the mill district. Every one of the 1200 individuals except the 50 in the free school entering the Center each day pays a fraction of the cost because it brings self-respect to do so. The University and other friends do what they can to help, and the Shanghai Municipal Council helps \$5000 a year.

5. *Out at the University of Shanghai* there are 3 part-time schools. Two are sponsored by the Middle School boys and 1 by the college Christian Fellowship group.

a. The evening school for illiterate children is held every evening from 7—8 P.M. When they first come, they must be unable to read. Everything is given them: books, notebooks and pencils. They are taught to read using Tao Tze-Hsing's First Reader, published by the Commercial Press. The expenses of the school are about \$10 a term, born by the Rural Service League and the Y.M.C.A. Social Service Department. The enrollment numbers 30 boys and girls from 7 to 15 years of age. There are 5 teachers who are students from the middle school. Of course they receive no salary. It is hoped that this school will be able to issue certificates for a complete course of study of perhaps one or two years. Students may go from this school to the regular school on the Toll Road.

b. From Monday to Thursday nights, 8—9 P.M. about fifty servants from the compound come for an hour of study. Their course consists of reading, letter-writing, arithmetic (Western fashion and with the abacus) and the common-sense readers. Friday evening there are lectures on hygiene, morals, religion and other interesting subjects. There are also social meetings.

c. At the little shop opposite the college grounds, a little girl about 8 years old was helping her mother shell the beans for the noon meal. Being friendly, she offered me some to eat raw. I asked her whether or not she went to school. "Yes," said she, "I go to school at the University." I wondered why she was not then in class. "O," she replied, "My school does not begin until four thirty this afternoon." About thirty children come for the first two years of primary school. They are taught to read and have other studies. They pay no tuition, whatever.



However, all three schools have a scheme by which they ensure regular attendance. The pupils deposit a sum of money, perhaps a dollar, perhaps 20 cents. If they attend regularly and do good work, this dollar is returned to them in prizes of towels, soap, pencils and paper. If the students do not come to school, the money is appropriated for general expenses. This acts as a splendid stimulant for regular attendance and interest on the part of these undisciplined village children.

6. *Medhurst College.* At Medhurst College, there is a Popular Night School for factory workers. Young men and women numbering over 200 attend classes every night. The teachers are some 30 students of the senior middle school, who voluntarily render this service which they seem to enjoy. One feature of this Popular School is that great attention is paid to athletics, singing and similar activities. Once a month an outing is organised so that these city workers can see a bit of the countryside. Another feature is that the Popular School is recognised as a part of the whole school system so on special occasions such as the celebration of Christmas, Arbour Day, Health Week, etc., the night school students take an active part in the program. A third most interesting feature is that some of these workers have so caught the idea of spreading education, that four small branch schools have been carried on by ex-pupils of this Popular School.

A Supplementary School, attended by clerks or people from shops who pay a small fee, is also conducted by the College teachers. Every summer, 'Thousand Character' Classes are carried on in an effort to reduce illiteracy and to bring some joy to the children of the neighborhood.

7. *The Lowrie Institute School.* Since 1923 or before, the Y.M.C.A. of the Lowrie Institute has had a school for illiterate children on their campus, after school hours. The classes are taught by volunteer students and teachers, and the course follows, more or less faithfully, the regular course for lower and higher primary grades. About 60 students attend, although there is no record of the students who attend, year after year. The school is held in Lowrie classrooms, and has become an integral part of the school activity. The students pay a fee of 10 coppers. The size of the budget is \$30.00, raised by the student body and the faculty of Lowrie.

8. *Bridgeman School.* Bridgeman School is situated in a crowded portion of the city. Most of the people nearby are of the fairly well-to-do merchant class. Most of them send their children to regular schools. But for more than 16 years the Y.W.C.A. girls of Bridgeman have taught a school of near-by children from 4-6 three times a week. The classes are held in the primary class rooms near the gate. 130 children crowd into the rooms, and give eager attention to the teachers. It is planned to make this little school a practice school for girls studying education, but at present the work is entirely voluntary: 10 Bridgeman girls act as teachers. The children learn readily, following a prescribed course of study, and passing examinations at the end. Over 50 have graduated from



this little school through the years, and are in homes of their own or, perhaps, in regular schools. The school is supported by the school girls who give about \$150 to this project. No tuition of any kind is charged.

9. *Moore Memorial Church.* During the day at Moore Memorial Church over 500 girls come into irregular classes and clubs. More or less regular examinations and schedules are followed. English, music and the prescribed subjects are taught. Many go on to middle schools and graduate. Others receive a certificate from Moore. There is a regular kindergarten for little children.

At night there is a large company of business men who come for a regular three year business course of study. This course emphasizes English and mathematics.

#### IV. Church Vacation Work with Children.

For many years these functioned as Daily Vacation Bible Schools. The government has taken up the movement and is spreading vacation schools that teach children and adults to read. But the church and Christian schools are doing their full share of the work, adding to the literacy work, character training. The policy of the Hsia Ling Er Tung Hwei is to have only 10 children for each volunteer teacher. In this way, each child who comes will have close personal touch with his teacher, and the close fellowship and life with this leader through the summer weeks will form the basis of an abiding friendship in many cases. Fourteen centers for this work are in Shanghai, most of them being Christian schools. Last year 114 young people gave time daily for six weeks in this type of service, reaching 1168 children. The expenses of each class are met locally.

A training class is held in two centers, one at West Gate and another at Pootung. For ten days the National Secretary and others meet with the volunteers who come. Methods are tried out, discussions held and experiments evaluated. This training class forms the basis for the guiding material that is sent out throughout China.

It is interesting to note that last year, in all China, there were 2,616 volunteers in 875 centers, reaching 28,039 children.

This Vacation work, reaching as it does thousands of neglected children throughout China, is one of the most fruitful experiences a church group may have. It is difficult to measure the results. It cannot be done by statistics.

#### V. Conclusion.

Therefore we have seen the trend of the neighborhood schools in the city of Shanghai. First the free, informal class, teaching the eager illiterates who come how to read. As they study, and are able to enter a more regular course of instruction, they demand a more standard curriculum, covering several years, with a bona fide diploma at the close of the course. Even the poor are willing to pay for this type of a school. Often these classes develop into a regular school, with paid teachers and government registration.

However, during this era, even where regular schools abound, there is need for the neighborhood classes: little schools that teach the illiterate boys and girls, men and women, how to read. We should not wait until we can make ideal schools of these. Rather, we may use what we have, with little or no added expense.

Living near every church and Christian school are multitudes of people who will have no opportunity to read unless we teach them. It may even be that some such are members of our churches. Certainly for these we have a responsibility, because no Christian is truly intelligent about our Gospel until he has learned to read the Bible for himself. So, we have the need, and the field.

Then, we have the equipment. It is sad to see churches closed every day in the week except Sunday. We may use our available space, adding only books, pencils and paper. If it is thought best, the pulpit of the church may be screened when the church is being used as a school. This is done in some places. Fortunately, with the Thousand Character Readers and others, suitable books are available.

Most important of all, we have the teachers. In every middle school, and most church memberships there are men and women who are glad to undertake this service for the joy of doing something for the Kingdom. In every neighborhood school we visited in Shanghai, the faces of the teachers were shining with joy. The close fellowship with the eager children and adults of the poor is most enriching and rewarding in its appreciation of this wholesome multitude of people who become friends.

Again and again in our visits through the city, we have heard the statement that these little schools and classes have remade the whole atmosphere of a community. It breaks down barriers and brings unity of purpose to the church and community, to the masses and the privileged, to the rich and the poor and to the pupils and the teachers.

In one center of which we were told the chapel was in use constantly. At 9 A.M. there was a half-day school, and a clinic in which a trained nurse cared for the lighter illnesses and physical needs of the children and their families. At 1 P.M. the room was cleared for a class in adult education for women. Here both churchmembers and those who were interested merely in learning to read came for instruction. Many who came first for the study of books, stayed to learn more of Christ. At 4 P.M. a group of boys failing in English came to be helped by the missionary, and thus a path into the hearts of these growing young men was made. In the evening was held a gospel services. For the first half hour characters were thrown on a screen, followed by familiar songs which they sang, reading perhaps for the first time. Thus a habit of going to the chapel was established in the minds of the community, and they were more ready to come to the services on Sunday, with hearts open to receive the message.

Are not these little schools one clear way of following in the footsteps of the Master who went about doing good? The intellectually hungry come and are fed. And as they stay, they are given, in a way they understand, the Bread of Life.

## In Remembrance

MRS. ADA HAVEN MATEER

**T**HE death of Mrs. Calvin W. Mateer in Peiping on August 1, 1936, closed the earthly phase of an unusually notable missionary career. Ada Haven arrived in Peking in 1879 as a missionary of the American Board. There for twenty-one years she rendered efficient service in the education of Chinese girls. As the head of Bridgman Academy she shepherded the students of that school through the perils and trials of the Boxer siege. From the time of her marriage to the Rev. Calvin W. Mateer, one of the Shantung pioneers of the Presbyterian Board, she was closely associated with him in his extensive Bible translations and other literary work. For some years after his death in 1908 she was busy carrying to completion works for which he had gathered together the material. In 1914 she was again transferred to Peking. Continuing a varied literary work she contributed also to the educational work of the station superintending day schools, teaching in station classes for women and in the Women's Union Bible Training School. Even to an advanced age she rejoiced in contacts with child life for the guidance of which not a few of her books were designed. One of the earliest was a translation of helpful short stories for school girls. The one which had probably the largest circulation was a three volume work on the Christian Home. She carried on these educational and literary activities even for many years after her honorable retirement in 1924. Her never tiring activity in making Jesus Christ known to Chinese girls through books and personal teaching made for her countless friends who rise up to call her blessed.

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### GERTRUDE CARTER GILMAN

May 10, 1874-April 23, 1936

After a missionary service lasting thirty-five years, Mrs. Gilman died in her home in Wuchang on the twenty-third day of April, 1936.

When Mrs. Gilman first reached Hankow she was appointed as English teacher in the Cathedral Choir School. She had the good fortune to have as pupils many who have become priests of the Church and leaders in society.

She at once began organizing work for women, putting especial emphasis upon the evangelistic and missionary work. During her life she was the president, the treasurer, and the educational secretary of the Women's Auxiliary. She pushed the organization of the Dorcas Society and of the Mother's Union. She was one of those who organized the National Women's Missionary Social Service League of the Chung Hwa Sheng Kung Hui.

As educational Secretary she gave herself to the preparation of lessons for the monthly meetings of the Woman's Auxiliary. She did much of the preparation herself but was always eager to engage the



help of others throughout China. Altogether she issued ten sets, Missionary leaders of China; Missionary Leaders of Japan; Three Missionaries of Africa; How Africa received the Gospel; Work among the Mohammdans; A Christian Utopia; Light of the World; Fruits of the Spirit; All the World One Family; Science and Religion (*not yet published.*)

Right up to her last days she continued this work even when her physical condition compelled her to rest upon a couch.

No one can live in China without being distressed by the extreme poverty of many. Mrs. Gilman organized rummage sales and later took her share of service in the Christian United Poor Relief Association. After the great flood she worked with the others in the organization of relief and joined with her husband in the development of the Chinsan Christian Community.

Mrs. Gilman was the soul of hospitality and wore herself out in service to newcomers. Both in Changsha and in Kuling she was especially eager to be of service to missionaries of the English Church.

As was said by a member of one of the other Missions, Mrs. Gilman exhibited such Christian fellowship toward all that each felt that she considered her a member of her own Church.

What is above recorded of Mrs. Gilman's service to the Church, to society, and to others, shows that we are not wrong in calling her a wonderful example of Christian womanhood worthy of remembrance and of faithful imitation by the Christian women of China. From: *The District of Hankow News Letter.*

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#### REV. T. C. BRITTON

Rev. T. C. Britton of Wusih, formerly of Soochow has passed on after 48 years of loyal service. He was a most powerful gospel-preacher in Chinese. Perhaps his greatest contribution was in Bible teaching, as he was the pioneer in his emphasis of Bible instruction for the development of church members. Later in his ministry he gave a great deal of time to personal evangelism going from shop to shop or visiting in homes.

The secret of his power as a missionary was no doubt due to three things which he practiced throughout his missionary life. They were: daily intercessory prayer, daily systematic study of the Bible, and underlying it all was a deep love for God and lost souls.

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#### DR. R. M. GIBSON, M.B.E.

Although Dr. Gibson was known to be in very poor health, the cable announcement of his death at sea, on 29th of June, while on his way back to Hong-Kong, came as a shock. A native of Paisley, he took his Arts course at Glasgow University, graduating afterwards M.B., C. M., and M.D., at Edinburgh University. He also took the F.R.C.S. qualification and was associated for a time with the Edinburgh



Medical Missionary Society. Having decided to become a medical missionary he went to Hongkong in that capacity in connection with the London Missionary Society. He rendered splendid service in charge of the L.M.S. hospitals there, devoting himself unsparingly to the work—concentrating on the training of students and nurses, especially in midwifery. For thirty years he was Superintendent of the Alice Memorial and Nethersole Hospitals in Hongkong and he was also lecturer in clinical surgery in the University there. Recently he was instrumental in raising a fund for new hospital buildings; and, in appreciation of his services, a ward in the New Nethersole Hospital was named "The Gibson Ward." He retired recently, but finding the Scottish climate too strenuous for him, he sailed from Liverpool for Hongkong on 20th June. Nine days later he passed away. His wife died several years ago, and he had no family. Dr. Gibson received the M.B.E. in the present year's list of British New Year Honours.

## Our Book Table

### THE NECESSARY CRITICISM OF IDEALS

There are two types of books about the Orient. One is the type fostered by the Committee on Far Eastern Studies of the American Council of Learned Societies—scholarly, detailed, well documented, critical. Another type is impressionistic, general and uncritical. Some books of this type are of great value and far above the "carwindow" sort of thing. Their value, however, is due largely to flashes of insight on the part of the author. This is suggestive rather than informing. It is often brilliant where the scholarly work is dry. But it is in danger of mixing its own point of view with what it is trying to describe. Still more often it is marked by an uncritical enthusiasm for everything it touches on. This situation is illustrated by three recent books.

"Oriental Philosophy" by Frances Grant, Vice President of the Roerich Museum in N. Y. is a sumptuous book.<sup>1</sup> The author must be a Bodhisattva, and so above any distinction of sex, for she appears as "Francis" in three places, but as "Frances" and "Miss Grant" on the jacket. The five chapters deal with India, China, Japan, Iran, Islam, Under each several topics are covered. Thus China includes, "The Dragon of Ancient China," "Confucius," "Mencius," "Lao Tze," and "Kwang Tze." This is a rather large order. But it is rather well done if one could in reading it get rid of any uneasy question as to where fact leaves off and impressionism begins. There is no attempt at documentation. The following is an illustration of the style (from the introduction.) "It has but sought to touch the lingering fragrance of the Garden of Asiatic Contemplations, and to express an appreciation of the Call to the Liberation of the Spirit voiced by these Wisemen of the East." The phrase "express an appreciation" is right. Too much appreciation. This is not to say that Oriental philosophy is not worthy of the highest appreciation in many of its aspects. There is a question whether "Philosophy" is the right word in the title. The author is strong on

1. Oriental Philosophy. The Story of the Teachers of the East. Frances Grant. The Dial Press, New York. The Mission Book Co. Toronto. 303 pages. 8 illustrations. Octavo, U.S.\$2.75.

fabulous birth stories, even dragging in those about Confucius. But she disposes of the six philosophical systems of India—which are real philosophy—in four pages.

To our author all these “philosophies” are good, beautiful, and true. “India’s soil will remain dear and precious. For this land gave full hospitality to—all in their turn, bringing their message and their living evidence of the Compassion of the Sons of Fire.” The blurb states “the author has disclosed each of the great philosophies as another Facet of the superb Crystal of Oriental Thought.” But what if these come into conflict?

The emergence of the concept of “the world” in Egypt brought a universal aspect into Egyptian religion. A similar widening of the horizon universalized the message of the Hebrew prophets. Our international day makes it impossible longer to deal with religions and philosophies in isolation. They interact. Hence we are brought to the necessity of criticising ideals. And where is criticism more important? Christendom is not exempt from this. What of the clashing points of view of our many denominations? Let us give full appreciation to the excellences of all philosophies. Here our author is helpful. But let us note conflicts of ideals—including our own—and give them honest and unbiassed criticism with a view to their perfecting. This is a task on which our author has not entered.

An illustration of this appears in our next book. “The Hindu—Muslim Problem in India,” by Clifford Manhardt.<sup>2</sup> Here Hinduism and Islam, each lauded by our previous author, are seen in conflict, and “in less than eighteen months—the toll taken by this bloody strife has been between 250 and 300 killed, and over 2,500 injured.” This seems a sufficient commentary on the futility of dealing with religions and philosophies on the basis of what is in books or in the minds of those who would praise them, and not on the basis of their results in actual life. Here we have ideals in conflict. This calls for study and criticism. And for wise action. This little book is by a Ph. D. of the University of Chicago who is head of a Social Settlement in Bombay. It gives historic back-ground, and analyzes the causes of conflict, religious, social, economic, and political. It is well documented, and gives a case study of the Bombay riots in 1928. In the final chapter. “What of the Future?” the author says, “suspicion and half-truths must be replaced by exact knowledge.” That is true for the whole wide field under consideration.

This point of view is not accepted by our last book. “The Spirit of Zen,” by Alan W. Watts.<sup>3</sup> “The ultimate test of any religion is its effect upon the lives of its followers.....Europeans will test the value of a religion by the success it achieves in bringing harmony into society as a whole, by the extent to which it improves the condition of the masses.....But the religions of Asia were not originally meant to be mass religions—for the East regards wisdom—as the right of the few who show themselves capable of understanding and applying it in the correct way.....The effects of Zen will be found in the life and work of certain individuals and of various small groups of people, such as the samurai or warrior class of fental Japan.....the fruits of Zen are several hundred characters of remarkable greatness—artistic achievements—a form of chivalry and military technique with

2. The Hindu—Muslim Problem in India. Clifford Manhardt. George Allen and Unwin, London. 128 pages. 5/ net.

3. The Spirit of Zen. Alan W. Watts. Wisdom of the East Series. John Murray, London. 136 pp. 3/6 net.

good claim to be unsurpassed." The author is referring to Japan in this case. Here we have again a clash between ideals. Our authors—for our first author devotes several pages to this aspect of Zen—can scarcely expect China to join in a chorus of praise at this time.

This book is dedicated to the president of the Buddhist Lodge, London. It is based very largely on recent writings in English of Professor D. T. Suzuki of Otani (Buddhist) University, Kyoto, perhaps the foremost scholar in this field. It deals largely with Japanese manifestations of Zen. The author's knowledge seems somewhat limited. He does not seem to know of the Chinese contribution to the founding of Zen as developed by Hu Shih. When it is borne in mind that the works on Zen in English are very few, a brief popularization of this sort has value.

These books are evidence of the rapidly increasing interest of the West in the Orient. The last one indicates an acceptance of Buddhism by a certain number in the West. A phrase in the foreward of the last one is significant: "Zen has a peculiar fascination for minds weary of conventional religion and philosophy." That should give all Christians food for thought. Has the Gospel been too much overlaid and obscured by our conventional denominationalism? Do we not perhaps need to criticize our own ideals? E. H. Cressy.

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THE NEW CULTURE IN CHINA, by Lancelot Forster. Introduction by Sir Michael Sadler. George Allen & Unwin, Ltd., Museum St., London.

Many people will welcome *The New Culture in China* by Prof. Lancelot Forster. It will appeal especially to those who have been wondering what China is conserving from her ancient civilization and how far she has progressed in the adoption of western science and western philosophy. A university professor has a good chance to feel the pulse of the nation.

Prof. Forster proposes a good many thought-provoking questions, not all of which can now be answered: "Can Confucianism be revived and become the possession not only of the aristocratic 'literati,' but of the masses of China; and can it be not only revived, but made to operate effectively among all classes of the community, in a manner it has never done before? Or is its emphasis on the culture of the individual superior man not fatal to its acceptance in the new social scheme?"

"We cannot be surprised," the author says, "if China having turned the full circle is inclined to re-examine her own gods once more in the belief that after all they are not quite so lacking in grace as first contacts with the West seemed to suggest. This is the explanation of a revived interest in the classics, and that is why they are beginning to dust the temples of Confucius. The stage is now set for the real contest between Confucius and Sun Yat-sen." The Professor advocates not the elimination of the classics but a revision of the methods of study and "the abandonment of that feeling of awe with which they have hitherto been approached." He seems loath to trust Chinese youth to work out their own salvation and points out repeatedly the values that lie in the old system.

There is a close affinity between China and America with good reason, but Prof. Forster feels that the American scheme of education is not satisfactory for China and he gives a very astute analysis of his reasons.



Various phasses of cultural development are presented. The chapter on the Mass Education Movement was written after a visit to the Ting Hsien Center and shows admirably the significance of the movement for the nation. Comments are made on various ones of the 59 universities in China which contain 33,847 students of whom 3,500 are women.

The contrasts between East and West are well-drawn, especially in the description of two banks, one English, one Chinese. Residents of Shanghai and Hongkong will be interested in the description of those two cities: Hongkong, aristocratic, regal, feudal, conservative, lacking vigor and enterprise, but charming and tolerable under any social conditions; Shanghai, most democratic city in China, responsive to public demands, sensitive to criticism, vigorous, linked with new China, in spite of its dull flat landscape and yellow muddy water.

The author does well to end his book with a chapter on Dr. Hu Shih, that sane, fearless critic and intellectual leader.

Those who labor along with Chinese co-workers will find nothing startling or new in the facts and ideas presented here, but they will find a comprehensive summing up of the situation as it stands today. Those resident in countries other than China will find this an excellent picture of changing China. R. H. B.

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INTERPRETERS: A STUDY IN CONTEMPORARY EVANGELISM. By Max Warren. The Highway Press, 6 Salisbury Square, London, E. C. 4. pages 142. Price 2/6.

This study, published under the auspices of the Church Missionary Society, is particularly intended to persuade members of the Church of England of "the value of non-professional evangelism." Many illustrations are drawn from the missionary movement in Asia and Africa, since, as the author says: "The Churches overseas with their infinitely smaller number of trained evangelists have never been so foolish as to imagine that the grace of orders was necessary for the work of evangelism.....they have made greater use of the approach through witnesses!" Not only inspiration, but instruction in the methods and scope of evangelism are included in this book. It can be commended as a sane, practical, contemporaneous, and at the same time, enthusiastic contribution to the awakening of the Church to its present responsibility and its magnificent opportunity for witnessing to the Gospel of Christ. G. P.

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GOD IN ACTION by Karl Barth. T & T Clarke, Edinburgh. pgs. 143, price 4/-.

Five theological addresses, the first three on "Revelation," "Church," "Theology" delivered in Paris before the Free Protestant Theological Faculty, the fourth on "The Ministry of the Word" given at a pastors conference in Switzerland, and the fifth "The Christian as a Witness" at an international Christian Students Conference, also in Switzerland. An appendix is added after the fifth address which contains questions asked by members of the students conference and Dr. Barth's replies. In one of his replies Dr. Barth remarks: "It is quite evident that this conference is against me." This remark was due to the fact that his questioners, while expressing appreciation of points brought out by the lecturer, sought to qualify certain, of what appeared to them to be, extreme positions. But for Dr. Barth it is always "either-or," never "both-and". One fears that his intransigence and his tendency to rest back on an authority which must not be questioned makes it inevitable that he can only appeal to a certain type of mind. There are those who are content to accept authority, who are silenced by an appeal to "mystery" and "Miracle" but there are others who are no less spiritually



minded who cannot be satisfied by such an appeal to authority. To such the Barthian return to Luther and Calvin for peace and security is impossible. They will rather agree with Berdyaev that "The fresh demands which the soul of man is now making cannot be satisfied by the methods which were once employed by the Fathers of the Church in a period entirely different from ours. The human element in the Church changes and develops. We must continue today under new forms the creative work of the ancient Doctors of the Church, but not adopt their answers to questions which are now out of date. Christianity will not be able to continue if it remains in a state of decadence and wedded to the past, if it persists in living on its capital instead of looking for fresh riches." There are most certainly eternal truths which must be stated and restated in each succeeding generation and Barth's emphasis thereon is essential and must be welcomed, but as one reads this latest volume of his lectures the path he is following appears to be retrograde and reactionary. Can the Church of the future really fulfil its mission under God if it is what Barth describes it to be—a school which man enters where his activity consists in repeating what he is told? Is it true to the spirit (or even the text) of the New Testament when Barth declares that it is a "useless and dangerous thought that in meeting God, man can appear and co-operate as God's partner, as if he were filled and endowed with a capacity and good will for God." Here again one suggests the corrective of that profound Christian thinker, Berdyaev, who in his book—*Freedom and the Spirit*—deals with Revelation and Faith in one chapter far more satisfactorily. As he says: "That system of theology and metaphysics which is based on an extreme dualism between the Creator and creation, between grace and nature, and which denies the spirituality of man, is not the only possible doctrine definitive of being within Christianity." G. P.

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BUDDHIST MEDITATION, G. Constant Lounsbury. Alfred A. Knopf, New York. G\$2.00

The appearance of this guide to the Buddhist methods of meditation is proof that Buddhism is gaining ground among westerners. It follows the Southern School. Here and there elements in meditation are suggested as being unsuitable for westerners. It starts with the simple and ends with the moderately complex methods. Being lucidly written it is easily understood. Pali terms are explained in both the text and glossary. Its main emphasis is that by "one-pointedness of mind" one may become absorbed in the idea selected for meditation. To attain this "one-pointedness" is the aim of the discipline. Repetition of the one idea will help exclude others and indeed keep one from wandering off into correlated thinking. To concentrate on good thoughts so that evil thoughts lose their hold is apparently the main motive. One may in time learn how to induce a trance-like state, the purpose of this being to get behind or beneath the illusion of phenomena as they appear, to the "Light that is within" the meditator and so become identified with the "Supreme Knowledge (Bodhi)—which is latent in everyman." This is mental discipline towards an end that is deemed "the one great adventure" in "free spiritual research." Finally "one becomes that which one meditates." This is the way of the Buddhist mystic.

Admitting that one is not meditating in the one-pointed meaning of this guide yet certain perplexing questions rose when reading it as indeed when perusing other Buddhist books. That one might come to know life as it is—unreal in this case—is understandable. But how can one come to know himself if there is no real self? Everything

is impermanent and in a state of flux. If that is true of man's mind how can the truths in this book be real? A meditator cannot identify himself with any supreme being yet he can identify himself with an idea—peace—and with the Buddha as intelligence and compassion personified. Yet does not a "supreme knowledge" imply a supreme intelligence? Does that not suggest something more than an idea personified? How can one learn to live right as inculcated when what one thinks is right is impermanent? There is no ego yet Supreme Knowledge is latent in all men. If there is no core of consciousness that is I how know when I am identified with that Supreme Knowledge? The impermanent and non-existent is thus urged to seek for reality and enlightenment. To seek what is real in the midst of what one thinks is real is one thing. But to deny that the seeker has no core of permanence leaves nothing to seek the real. Is life *all* suffering—"feeling the sting of reaching for things" forever on the wing—when into it can come through meditation experience of the Supreme Knowledge? Then, too, if the Bodhisattva can look down from his liberated state and decide to return to enlighten others there must be a lasting core of consciousness in Nirvana as there is in the Karma that comes from the past, which may be recalled. The Bodhisattva idea, indeed, gives a basis for some sort of immortality, a core of permanence in the person who has won freedom from the illusionary phenomena of detail.

Here is a lesson for the modern world. "Only he who is free from violence is capable of right meditation." Likewise true of him who is free of desire. The meditator must, too, begin by thinking of others beside himself. One thus moves from the individual search to an inclusive awareness. This is not individual salvation merely. But where will it lead one? It provides a way of escape from a world that is illusionary and not improvable since it is unreal. For ultimately all the time should go into meditation. That meditation as thus outlined offers only escape will cause many who recognize the beauty of the ideas to be meditated upon to pause. Are we in the world just to escape from it or to help mould it nearer to the heart's ideals? This way of meditation leads away from the latter to the former. After perusing this guide one feels, too, that the one-pointedness of mind inculcated is to be fixed on abstractions—peace, love, compassion, etc. Is devotion to and meditation on abstractions the only way to reach the meaning of life within us and revealing itself in that latency of Supreme Knowledge? That worry can be thus dispelled is true. But what of the use of man's capacities? To that Buddhism says both they and the man are just a mist born of ceaselessly changing things. So there is nothing there to use? Not quite. One may use it to meditate. All of which means that for some these inconsistencies prevent meditation. Much in this philosophy tells you that all things are impermanent and then seems to call on you to act as though some of them are permanent. That "as if" attitude is to lead you into the light of reality. We should like to see the assumed permanences untangled from the admitted impermanences. Those who wish to understand Buddhism should peruse this guide nevertheless. They leave the reviewer wanting something more.

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THE LAST OF THE EMPRESSES, *Daniell Vare*. John Murray, Albemarle St. West, London. 15/- net.

Old Buddha will glow with fascination so long as she is known. That will not be the fascination of physical charm though she did not

lack it. Nor will it be the lure of reckless voluptuousness. Neither will she be recalled for daring ruthlessness in achieving her schemes, though she displayed her share of this. Her charm will live in her nimble wits and the thoroughly oriental way she held on to coveted power. She seems to have been born to wield power. Furthermore, upon her fell the woes of the decline of the dynasty which practically ended with her so far as China is concerned. The way she manipulated situations and people to hold together what was left and strove to win a way through leaves one at least willing to excuse many of her deeds—temporary use of the Boxers, reliance on eunuchs, etc. Upon her head fell the conflicting forces of the emerging new China and the expiring old one. She was the target, too, of those outer-world powers seeking to break into the life of China and weld it into their own plans.

In these terms does Mr. Vare depict her and the age in which she lived. Like the Emperor Hsien-feng and later, after her return from exile, the westerners, he yields to Yehonala's charm. She stands out as an able woman, who could hold some staunchly loyal and defeat the intrigues of the disloyal. Wisely the author admits that many of the tales told about her when investigated lead to uncertain sources and bases. So when it comes to the tragic death of the Pearl concubine and the scandals of her erotic by-plays he softens them by leaving them in doubt. Time has also smoothed off the jagged edges of those activities which were once mentioned with execration. Mr. Vare does not, however attempt to white-wash her schemes to gain and retain power. To read this volume is to be reminded of Elizabeth who knew both how to flame in resentment and then suddenly soften the effects by generosity. This book shows Old Buddha as a diplomat came to see her and gives more of her personality as a whole than some historians have depicted.

Quite a little in this volume is taken from other published works. Yet the net result of reading is to see a woman who in mental acumen stood above most of the men of her generation. One feels that had it not been for the Boxer mistake she might have solved China's problems without the downfall of the dynasty. But perhaps the growing impulse to a more republican form of government would have been too strong even for her. Certainly no ruler after her had as good a chance to swing the situation as she had.

Though he does not mince her weaknesses and mistakes Mr. Vare succeeds in bringing into relief her essential greatness as a woman and a ruler. Because he does not go very deeply into documentary sources the book is easier reading than some others of its kind. While not a romance it is in many regards couched in terms of romance. It is the last flash of the greatness of the China that has passed.

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A NEW CHINESE-ENGLISH GRAMMAR. Rev. Augustin Gonzalez, O. S. A. and Rev. Angel Cereza, O. S. A., translated from the Spanish by W. F. Cassidy. Foochow, Kienningfu Mission, 1936. 471 pages.

That the Chinese language has undergone many changes within the past few decades is a fact too well known to bear much elaboration here. These changes are, of course, greatest in vocabulary, but there is also some evidence of morphological change. The assiduous promotion of Kuo-yü, or the National Language, on the part of the National Government has tended to extend these changes spatially to every part



of China, thus exerting a tremendous influence not only toward phonetic unity alone, but also toward normalizing the vocabulary of the educated Chinese.

This situation has rendered obsolete almost all of the bi-lingual textbooks for learning Chinese. The older language manuals antedate the National Language Movement, and, with the exception of a few such books as Evan Morgan's *New Chinese Speaker*, the foreign student has had no adequate textbook for the study of the new language. The publication of the book under review will go far toward removing this disability. The book is a translation of the third edition (1926) of the *Gramatica Chino-Espanola* of Rev. Augustin Gonzalez, O. S. A., revised and enlarged by Rev. Angel Cerezal, O. S. A. As a textbook it is in no way an experiment, for its value has been proven by ten years of use by the Spanish speaking Roman Catholic missionaries of Fukien and Kiangsi.

The book begins with an introductory chapter on phonetics and the Wade system of romanization in which some of the variant pronunciations of North Fukien and Kiangsi are indicated, following which is a section on Chinese writing. The text proper is divided into two parts. Part one, fifty lessons, is "... intended exclusively to furnish a diapason of the language." As such it is an admirable introduction to spoken Chinese, for the Chinese texts faithfully represent the speech of people with little or no modern education. Each lesson is preceded by a grammatical section devoted to some part of speech or construction, the Chinese name of which is always given. Then follow vocabulary, exercise, romanization and translation. The grammatical sections are particularly valuable, for the explanations are accurate, clear, concise and well illustrated. The vocabularies occasionally contain expressions that are not everywhere current in North China, but almost all of the material presented may be regarded as definitely Kuo-yu. Part two, sixteen lessons and nine additional reading exercises, introduces the reader to some of the new terms and new constructions current in every day speech, again arranged according to grammatical function. The book concludes with seventeen classified vocabularies and a syllabic index of characters and phrases.

The book is recommended without reservation to both beginning and advanced students of Chinese. The beginner will find the lesson material well graded and the vocabularies adequate. The advanced student will find profit in reading the author's remarks on Chinese grammar and the lessons of the second part, which are an introduction to the language of the educated Chinese of today. The book is well bound and printed, and it is remarkably free from errors.

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#### SHORT NOTICES

INARI: *Its Origin, Development and Nature*. *Transactions of the Asiatic Society of Japan*. Second Series, Vol. XII, 1935.

This issue of the *Transactions* is given up to what amounts to a brochure on "Inari" by Rev. D. C. Buchanan. This system of nature worship and its relation to phallic rites and evidences of its present-day influence are fully discussed. Shows how old traditions still persist in modern Japan though the police have often removed the phallic symbols concerned.



ANNUAL REPORTS OF THE BOARD OF REGENTS OF THE SMITHSONIAN INSTITUTION, 1933 and 1934.

These reports contain as usual many articles by those in the vanguard of scientific research. Some are of general interest such as: "Stands Science Where She Did,?" "Romance of Science," "How the Fishes Learned to Swim" and "Indian Cultures of Northeastern America." They are thus useful to the ordinary student as well as research experts.

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***GUIDANCE, W. J. Noble. Student Christian Movement Press, 58 Bloomsbury St. London W.C.1. 1/- net.***

In sometimes vigorous words the author analyzes "guidance" as one of the factors in religious living once again receiving emphasis. It is dealt with historically in part and then as applied to actual problems. A useful guide to an understanding of this not always easily understood concept.

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***CHRISTIAN UNION IN SOUTH INDIA, W. J. Noble, Student Christian Movement Press, 58 Bloomsbury St., London, W.C.1. 2/- net.***

This paper-covered book of 94 pages deals in a clear way with the development of the plans for union in South India. It recognizes that the chief difficulty inheres in the question of the episcopacy. It admits, too, that the original Councils of the South India United Church have so expressed themselves as to threaten a deadlock. However, Mr. Noble is convinced that the process will go forward. All interested in this problem should read this stimulating account.

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***TWICE BORN....AND THEN? Andrew Gih, Bethel Mission, Shanghai.***

This study of the place and work of the Holy Spirit was published in Chinese and translated by Miss Florence Logan. It deals with the problem along customary lines, but in the somewhat original manner of Mr. Gih. Rev. Gih is, by the way, one of the most active and effective preachers in the Bethel Bands.

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## Course of Events in China

**IN THE FAMILY OF NATIONS:**—China's presence and participation in two international gatherings during the summer has attracted widespread and lively interest and comment throughout the country and in the vernacular press. The first of these was the Olympic games held at Berlin, the second the Institute of Pacific Relations assembly at Yosemite Park, California.

In contrast to the two men who carried China's standard in the parade at Los Angeles four years ago a contingent of something like ninety men and women represented China at the international athletic meet held this year in Germany. They were led by Dr. C. T. Wang and Mr. William Sung, vice-president of St. John's University, who gave one of the opening addresses. The events were followed day by day with full details in the Chinese press, and much disappointment was expressed that the athletes from this part of the world failed so completely in

architecture in a delightful way. By no means of least significance is the primary school building and play-ground and the facilities for broadcasting educational programs for the school system of Shanghai. Not far away there was opened during the summer the first of the new docks for ocean liners, and the new sanitary fish market. On the opposite side of the city are the magnificent new buildings of the National Medical College and Hospital under the direction of Dr. F. C. Yen.

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## The Present Situation

### CO-OPERATION BETWEEN THE BIBLE TEACHERS' TRAINING SCHOOL AND THE NANKING THEOLOGICAL SEMINARY

At the annual meeting of the Board of Managers of the Bible Teachers' Training School, April 14-16, it was voted to appoint a committee "to consult with a similar committee from the Seminary Board of Directors to study and suggest to both faculties plans for closer co-operation during the coming year, and to put such co-operation into effect; also to bring specific recommendations in regard to further co-operation between the two institutions for the consideration of the Board of Managers at its next meeting."

Discussion of this question was initiated in this year's Board meeting by letters from two of the co-operating missions expressing the desire for closer co-operation with the Nanking Theological Seminary. Representatives of the other missions revealed that there was a similar sentiment in their groups. The discussion of the subject was deliberate and thorough, interspersed with periods of prayer for Divine guidance. Not until there was a clear sense of God's leading and a conviction that the taking of the step at this time was an act of obedience to Him, was the action taken. This assurance of having found God's will was strengthened by the almost unanimity of opinion revealed when the vote was taken.

Although the action recorded in the minutes and quoted above, does not state what specific form co-operation will take, the discussion before and after the vote brought out quite definitely the mind of the Board of Managers as to what it looks toward in active co-operation with the Seminary.

First, it does not mean union. There is no desire for or thought of a joint administration for the two institutions. Each will keep its own separate identity, striving to cultivate its own particular genius and to develop along its own individual lines. There was a strong opinion in the Board meeting that to no extent was the B. T. T. S. to become merely the women's department of the Seminary or to be a preparatory school for it, or to have any relation to the Seminary that will encroach on its individuality or mean loss of identity in any sense. The members of the Board repeatedly expressed their confidence in the continued need for and usefulness of the Bible Teachers' Training School as a separate independent entity, in which capacity it has served the church through many years, and they intend that its identity shall be preserved.

Second, it does not mean change of purpose. The threefold aim of the school from the beginning has been: (1) to give educated Chinese women a thorough knowledge of the Scriptures; (2) to deepen the spiritual life of the students; (3) to train the students for efficient leadership. This purpose has been strengthened rather than changed.

However to reach that aim today requires a more far-reaching program of training than at the time the school was organized. "To train students for efficient leadership" today as was definitely brought out in the Board and ensuing committee meetings, means to train students not only to do evangelistic work but also to act as pastors' assistants in city churches; to be able to organize and effectively carry out a program for the women, young people, and children of the church constituency; to be able also to supervise like work through whole districts; to be prepared to teach Bible and Christianity in schools of various grades from primary through high school and Bible Schools; to conduct or supervise short term schools for adults and lay leadership training courses for local church members. All this and more is involved in "training students for efficient service."

Third, co-operation does mean the cultivation of a true spirit of mutual confidence, understanding, helpfulness and appreciation between the two schools. The same missions co-operate in the carrying on of the schools. Each school is nation wide in its influence, drawing students from the far corners of China and sending them out often to work together in the churches and communities of this great land. Therefore, some degree of co-operation during their years of training is desired to give them a mutual respect for and confidence in the other school.

It will also mean a studying together by the faculties of the needs and possibilities of Christian leadership and the ways to produce the most spiritual and efficient type of leadership for the church today. This means a sharing of opinion, experience, hope and ideals by the two faculties, that shall result in the more complete realization of the individuality and usefulness of each institution while broadening and perfecting the training possible for Christian leaders for the church.

The practical working out of the vote for co-operation is still under consideration. The co-operation committees appointed by the Boards of Managers had one meeting at which a few specific suggestions were made: occasional joint faculty meetings; occasional joint worship services; some joint student activities, such as special musical programs at Christmas and Easter; certain joint service projects, as the planning of some practical work together in Shuen Hwa Djen and the city centers where students from both institutions work; a mutual sharing of library facilities, practical work materials and Exhibit Room advantages; and an exchange of specialized courses.

In the discussion it was also suggested that the faculties of the two schools work on a correlated curriculum whereby women students desiring the four years of theological training could take their first two years at the Bible Teachers' Training School and then without too much adjustment of credits, go on with the last two years at the Seminary. This would make it possible to retain the two year course for senior high school graduates in the Bible Teachers' Training School and at the same time make available more advanced training to those students who desire it.

Through out her 24 years of history, the Bible Teachers' Training School has been distinguished for the high spiritual emphasis which has characterized the school. Her 356 graduates have gone out with a message of salvation and hope for a needy world. The proposed co-operation conveys no thought of change in organization, purpose or doctrine. We cannot see far ahead as yet but we go forward in faith, knowing that "God Himself is with us for our Captain."

Margaret Winslet,



## REVISED SHORTER CATECHISM IN CHINESE

Many will be glad to know that that valuable compendium of Scripture truth known as the Westminster Shorter Catechism will soon appear in a revised edition in Chinese. Nearly thirty years ago it was translated by Dr. C. W. Mateer and printed by the old Presbyterian Mission Press. This edition has just been exhausted, and it was deemed wise to make a thorough revision before reissuing it.

At the request of the Kwang Hsueh Publishing House the revision was undertaken by Dr. W. M. Hayes in collaboration with his Chinese and missionary colleagues on the faculty of the North China Theological Seminary. After months of careful work by several individual members of the faculty, immediately after the close of school for the summer vacation the whole faculty sat in daily session for over a week in order to give the finishing touches to the work. Where all could not agree the translation to be used was decided by a majority vote, and any one who knows Presbyterians may be sure that there was not always agreement!

The following rules were laid down as a guide in the revision:

1. Accuracy in translating the thought of the original.
2. Simplicity of Mandarin style—as much like the Mandarin Bible style as possible.
3. Conformity to Scripture phraseology as far as possible, with a view to aiding those who study the Catechism with Scripture proof-texts.
4. Uniformity of expression in question and answer as an aid to memory.

One of the points of disagreement was the repetition of parts of the questions in the answers to the questions on the Commandments. Most of the missionary members of the faculty felt that it would be best to repeat these parts as is done in the original; but the Chinese members were unanimously opposed to it, and the point was yielded to them. The writer feels that this was a mistake, as the purpose of such a committee is not to revise the original but to translate it faithfully and accurately. Besides the Chinese have not had the long experience in the use of the Catechism that we of the West have had, and so are not in a position to know what is best in such a case. The matter may finally have to be decided by issuing some with and some without the repetitions in question.

A limited edition is being issued so that changes can be made in a year or two. In the meantime any constructive criticisms from users of the Catechism will be welcome, and will receive careful consideration when another edition is called for. The translators are conscious of many defects and hope to make improvements the next time. For those who do not know the Catechism in Chinese let it be added that the Chinese name is 要理問答. It can be obtained from the Kwang Hsueh Publishing House, 140 Peking Road, Shanghai.

It is encouraging to know that there is a large demand in the Chinese Church for the Shorter Catechism. In one field alone there is an order for over two thousand copies with proof-texts. It is hoped that this new and improved edition will increase the demand for it.

M. A. Hopkins,

Tenghsien, Shantung.



### NEW LIFE MOVEMENT AND CHURCHES

\*The North China Daily News of September 7th, 1936, had the following special article:—Gen. Chiang Kai-shek has issued the following invitation to Christian organizations to form New Life Movement service groups among their membership:—Since the work of the Chinese churches and other Christian organizations includes a full commitment to righteous ways of living, and the development of character through discipline and an integrated life, it is quite apparent that they have much in common with the aims and principles of the New Life Movement.

"Following the inauguration of the Movement, many churches, Y.M.C.A.'s and other Christian organizations have registered their approval of the principles of the New Life Movement, and have offered their co-operation in its promotion.

"In order to make this co-operation both official and effective the New Life Movement Headquarters has drawn up simple regulations to be sent to the governing bodies of the various Chinese Churches, the Y.M.C.A. and other Christian organizations. It is our hope that without any delay New Life Movement Service Groups may be formed within these Christian organizations, and the life of the people greatly benefited thereby."

#### Organization of Christian Service Groups

In order to comply with the request of its founder and president the New Life Movement Headquarters issue the following regulations:—

1.—Local Churches, Y.M.C.A.'s and other Christian organizations, desirous of cooperating in the work of the New Life Movement, are hereby authorized to organize New Life Movement service groups.

2.—These New Life Movement service groups may be independent units within the churches, Y.M.C.A.'s or Christian institutions.

3.—These New Life Movement service groups shall be composed of the actual members of the various churches or other Christian organizations.

4.—The pastor, preacher, secretary or executive officer of the local Christian organization shall in each case be the chief of the New Life Movement service group. Each service group may contain any number of sections, with five to ten persons in a section. Each of these service group shall be subject to the supervision of the local New Life Movement association.

5.—The service group may be named after its own organization or denomination. For instance the Nanking Y.M.C.A. New Life Movement service group or the Nanking Methodist Church New Life Movement service group.

6.—The programme of work of these New Life Movement service groups shall include the following:

a.—Each member of the service group shall pledge his or her personal allegiance to all New Life principles.

b.—Each member of the service group shall work toward having his or her family observe the principles of New Life.

c.—The service groups shall include in their programme the winning of all members of their respective churches, Y.M.C.A.'s or Christian organizations, to living the New Life.

\*The Chinese Recorder publishes the above only as information for its readers who may not have seen it in the N.C.D.N. Editor.

d.—To extend New Life to all friends and neighbors of the church members.

e.—To promote the New Life Movement in all church services and Christian assemblies.

7.—These Christian service groups shall report their activities to the local New Life Movement Association.

8.—When a new Christian service group is organized a report should be submitted to the local New Life Movement Association, and relayed to the New Life Movement headquarters for registration.

9. These rules and regulations are issued by the New Life Movement headquarters for observance by all provincial and city New Life Movement Associations, and at the same time copies shall be sent to the National Christian Council, the National Committee of the Y.M.C.A. and to the headquarters and executive officers of each denomination, that they may be put into practice by all Christian organizations throughout the country.

### THE INTERNATIONAL REVIEW OF MISSIONS

Mr. J. Merle Davis, Director of the Social and Industrial Research Department of the International Missionary Council, in an article on "The Cinema and Missions in Africa" in the July number of the International Review of missions, makes an admirably clear statement of the missionary's task today in view of the many new factors which have entered his field. "The situation," he says, "calls for a new strategy for the Christian enterprise: a willingness to face facts as they are to-day, the ability to see the position of the Church in relation to the whole modern stage of human activity; the capacity to re-draft its programme and to change its methods with a view to meeting the new forces. There must be a willingness to use these new forces, to make terms with some, fearlessly to attack others, and to define with utmost honesty, clarity and devotion and in the light of the great principles of Jesus the inescapable responsibility for ministering to the human needs that these factors have created."

He goes on to say how his Department is seeking to help the foreign missionary movement to understand and deal with the social and economic forces that are complicating the task of the Church. And he gives an interesting description of the Bantu Educational Kinema Experiment, which is the latest undertaking of the Department.

Dr. Chester Miao, who is one of the Secretaries of the National Christian Council of China, writes in this number on the problem of "Education for Lay Service in the Christian Church in China," and explains the programme just launched by the National Committee for Christian Religious Education of which he is Executive Secretary.

Dr. Lewis Hodous, Professor at the Kennedy School of Missions, Hartford, Connecticut, writing on the conception of the ministry in the religions of China, says that the non-Christian religions are in a stronger position than they were thirty years ago. "When Christianity came to China and Japan," he says, "it was faced with a decaying Buddhism and a Confucianism in process of disintegration. Today these systems are allying themselves with a growing Nationalism. The real struggle between Christianity and the non-Christian religions, is not in the past but is still in the future."

### Y.W.C.A. MEETING IN CEYLON

En route to an international meeting of Y.W.C.A. secretaries from all parts of the world to be held in Ceylon this coming October, Miss Sarah Lyon, Executive Secretary of the Foreign Division of the American Y.W.C.A. has been visiting in Shanghai.

The meeting which is scheduled to take place in Ceylon is both a regional and a World Y.W.C.A. executive committee meeting. Two Hundred "Y" secretaries from India, China, Malaya, Japan, Korea and the Philippines, will gather there to discuss problems relating to "Y" work in the Far East. At the same time 50 delegates from all over the world, members of the world executive committee, will discuss questions dealing with the International Y.W.C.A.

China is sending four delegates to these conferences. They are Mrs. J. H. Sun, Mrs. Frances Kuo, Miss Tsai Kwei and Miss Agnes Moncrieff. The two main subjects the conference will discuss in its meetings are stated broadly: "How to translate the religious purpose of the Y.W.C.A. into workable terms for modern life" and "The place and contribution of women in the modern world."

Also at the conference plans will be discussed for the meeting of the World Y.W.C.A. full council meeting to be held in the autumn of 1938. It is possible, that the Far East will be selected as the meeting place and perhaps China will be the chosen country. At present there are no Far Eastern representatives on the World Y. W. C. A. staff which has its permanent headquarters in Geneva and it is quite probable that a representative from the Far East will be chosen to sit on the staff of the World Council at this conference.

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### WEN SHANG HSIEN

To those primarily concerned with the growing "rural reconstruction" movement in China, no less interest attaches to strategic experiments where theories are put to the test of actual conditions, and where experience—indispensable preparation for wider social reconstruction—is being gained. Certain experimental centers—Ting Hsien, Tso Ping, Kiang Ning, Ching Ho—have become bywords among students of social development in China. To these a new name has been added during the past year—that of Wen Shang Hsien. Developments within this hsien (county) are of particular interest at this (Yenching) University for the newly appointed magistrate is none other than Yenching's energetic assistant professor of Sociology, Mr. Chang Hung-chun. Assisting him are graduates, not only of Yenching University, but also of Peking National University, the University of Peiping, and Tsing Hua University.

The Shantung rural experiment was initiated by the able governor Han Fu-chu, with the support of such well-known leaders as Liang Chung-hua and Liang Shu-ming. As soon as General Han assumed office as governor of Shantung province he created the Shantung Provincial institute of Rural Reconstruction to train hsien workers. Experiments in training convinced the Governor of the value of his method, so early in 1935 the Western Shantung Hsien Reconstruction Demonstration Area was formed, to include fourteen counties for experiment and demonstration on a larger scale. Mr. Chang Hung-chun was appointed magistrate of Wen Shang Hsien in the middle of September, and assumed his duties on October 1st, 1935. Six months after Mr. Chang's assumption of office the hsien was visited by Miss Dora Bent, Secretary of the College of Public Affairs.



As may be expected the women in Wen Shang are backward, and governed by conservative tradition. The one woman worker in the town is the midwife, and although she has only been there a short while she is being increasingly consulted by the women. A forward step was made in Wen Shang during the visit in April of Miss Lei of the Yenching Department of Sociology. For the first time a group of about sixty women gathered together, and Miss Lei took the opportunity of explaining to them the importance of the midwife's work and asking for their cooperation. They were enthusiastic, and showed real interest in the magistrate's plans.

Public Health work has received considerable attention during the last few months. Before October there was no provision for either public health or medical protection in the modern sense. The county only has two quack doctors, and although the law required the government to promote public health and medical work nothing had been done, both through lack of funds, and also through ignorance. By cooperation with the Bachman-Hospital at Tsining work has been started, a midwife and public health nurse being already permanently in Wen Shang, in addition to the weekly visits paid by Dr. Scovell from Tsining. The clinic is open daily, and school hygiene has been instituted. 300 typhoid and cholera injections, and 130 small-pox vaccinations have been given to the school boys and girls. Orders have been given to the Farmers' Schools to select 39 intelligent graduates—three from each school—to come to the city to receive training in vaccination work. Old latrines in the city have been cleaned and rebuilt and new ones erected. During the first week in March a street cleaning campaign took place, when every street in the town was repaired and cleaned by the citizens, led by the magistrate and the Yamen staff. Is there another hsien, we wonder, where the magistrate could be seen, pick in hand, engaged in remaking the roads of his hsien city?

The Public Health Demonstration Field Station of the National Economic Council has sent its travelling corps to Wen Shang three times, helping in vaccination and medical work, and giving lectures on personal and public hygiene. This is only a start, and it is hoped to create at least five health units in the whole country, with a hospital in the city.

In summing up the results of the first five months one cannot do better than quote the magistrate's own words: "It has helped both the magistrate himself," says Mr. Chang, "and the students working with him to know intimately the conditions existing in rural districts. Through this close and real contact with the people we are convinced that the farmers are fundamentally good, and that there are many possibilities for improvement and reform. They are eager for improvement. What is needed is clean and efficient administration carried out by trained personnel with religious spirit and scientific technique. If leaders with ability, technique, and high motives for the promotion of the welfare of the people do really go to the villages and work with the farmers for the betterment of their conditions they can really accomplish much. The experience gained through the stay in Wen Shang will certainly be some real contribution to the training programme for rural workers, for the material secured will supplement that learned from text books in schools. We need scientific systems and methods, but they must not be imported wholesale from western countries; they must be adapted to meet Chinese conditions. Training of rural workers by having field work in a country like this will not only make what they learn more real to the students, but will also develop their spirit of service, and their interest in the welfare of



the people. There is a very prevalent idea among the intelligentsia that political jobs are dirty and corrupt, and it is not for them to soil their hands by doing such work. You cannot do away with dirty politics and undesirable conditions by staying away from them; what is needed is for men of ability to enter into them and try to correct them. Through this experience those who are in the field are more than ever convinced that rural reconstruction is the job of the government, and though the contributions of social centers are good for experiment and research, yet the extension side of the movement must be in the hands of the government." *Quarterly News of the College of Public Affairs, Yenching May 1936.*

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## Work and Workers

**Dr. Baker And Dr. Lobenstine:**—*The Chinese Recorder* is glad to learn that doctorates have been conferred upon two old China hands and wishes to offer its congratulations to Dr. John Earl Baker formerly of the China International Famine Relief Commission, and Dr. E. C. Lobenstine, formerly Secretary of the National Christian Council of China.

**Visit of Mr. J. Merle Davis:**—Mr. J. Merle Davis, Secretary of the Social and Industrial Research Department of the International Missionary Council has come to the Far East, where he is to direct certain studies to be undertaken in preparation for the World Missionary Conference in 1938 in China. He will be undertaking a study of the economic and social background against which the Christian Church is working.

**Bishop Hammaker:**—Wilbur Emory Hammaker was born in February 17, 1876 in Springfield, Ohio. He received his undergraduate training in Wittenberg College, Ohio and in Drew Theological Seminary. All of his ministry has been in the State of Ohio. Since 1915 he has been minister of Trinity Methodist Episcopal Church, Youngstown, O.

Bishop Hammaker has served the church not only as a pastor, but has been a recognized leader in the broader fields of church activity. He was a member of the

Board of Education of the Methodist Episcopal Church, serving from 1920 to 1924 as president of the Board of Epworth Leagues and since 1924 on the Executive Committee of the Board of Education. He has been a delegate to five General Conferences, leading his delegation three times. He was a member of the Ecumenical Methodist Conference in 1931 and is a member of the Board of Managers of the Kentucky Missions of the Methodist Episcopal Church.

His interests have not been confined to the church. His leadership has been recognized as well in other fields. He has been a member of the Anti-Saloon League of Ohio, and of various Boards of Allied Charities, Citizens Unemployment Relief Committees, of Board of Visitors for County Institutions and Chairman of the Metropolitan Housing Commission; also a Trustee of Ohio Wesleyan University. He is a member of Alpha Tau Omega Fraternity and a thirty-second degree Mason.

Bishop Wilbur E. Hammaker has been assigned by the General Conference of the Methodist Episcopal Church, which elected him bishop, to residence in Nanking, with supervision of the work of his church in North and Central China, including the North China, Shantung, Kiangsi and Central China Conferences. He will share with Bishop Gowdy and two bishops to be elected by the

Eastern Asia Central Conference next spring in the leadership of Methodist Episcopal Church work in China.

**J. Leighton Stuart's Sixtieth Birthday:**—On June 24th, 1936, grand celebrations were held at Yenching University to mark the sixtieth birthday of Dr. J. Leighton Stuart, who has been President of Yenching for many years.

The many banners and gifts were presented by various bodies in the faculty and congratulatory addresses were given. We quote two paragraphs:

"The many banners and gifts to Dr. Stuart on the occasion of his graduation into a sexagenarian come, I feel, as do all Yenching alumni and well-wishers I am certain, from our genuine rhythmical admiration for his beautiful, helpful, unselfish life, a life rich in mind, integrity and character."

"A missionary institution as it is by profession, not many of us graduate from Yenching converted to the Christian faith, but all step out of its campus with an unaffected thank-offering of an attachment to the altruistic Christian motto of service as exemplified in Dr. Stuart's China career, 'Freedom through Truth for Service.'"

**Statistics of Protestant Missionaries:**—The Directory of Protestant Missions in China for 1936 contains in the alphabetical section the names of 6,059 missionaries as compared with 5,875 in the Directory for 1935. About half of the increase thus noted is due to the securing of names which have escaped the notice of the Editor of previous editions. The inclusion of CIM missionaries on furlough would add 201 to this total; it had escaped the attention of the compiler of the statistics that this very considerable group had not been included in the figures since 1932.

It is interesting to note that the 6,059 names include 1,730 married couples, 361 single men or widowers, and 2,222 single women or widows. The percentage of men (total 2,091) has decreased from 37.6 in 1919 to 34.7 in 1936, of wives from 33.2 to 28.7, and of single women has increased from 29.2 to 36.6. The total number of missionaries on the lists is slightly less than in 1918 and is almost exactly 75% of the maximum figure reached in 1926.

**Dr. Stanley Jones to Visit China in 1937:**—The Commission on Life and Work of the Church which was constituted by the National Christian Council of China at its Biennial Meeting in May 1935, and which is under the chairmanship of Dr. C. Y. Cheng and secretaryship of Dr. T. C. Bau, has invited Dr. Stanley Jones of India to come for six months' work in China from August 1st, 1937 to January 31, 1938. Dr. Jones has accepted. It is proposed that after the Kuling Convention, Dr. Jones should conduct an Ashram and then travel to certain regions of China, with the assistance of outstanding leaders who would do team work with him. The chief purpose in view will be evangelism and the upbuilding of the life of the Church.

**Property Transfer:**—During the year the Southern Baptist Board transferred the property in Shanghai used by the North Gate, the Cantonese and Grace Churches to these churches in fee simple. The Board was paying heavy taxes upon these churches and school properties. The churches have become self-supporting and responsible and the Board was glad to show its confidence in them by deeding them the property.

**Commentary on Matthew:**—One of the notable achievements of the year in China Baptist affairs, was the publication of Broadus' Commentary on Matthew, trans-

lated by Dr. C. W. Pruitt, for fifty-four years a missionary of the Board in Shantung. This is surely the crowning work of a great missionary career and it will add much to the efficiency of a native ministry in China.

**Agricultural Experiments at the University of Nanking:**—A most interesting experiment is being carried out at present in Nanking. Agricultural experimenters at the University of Nanking have been working on the problem of finding a crop that can be planted as soon as the frost comes out of the ground, and reaped in late May, so that the people of the flood areas of the Suchow district need not go hungry. They have taken ordinary winter wheat, soaked it for several days in water until it began to germinate, stored it in a cold dry place for thirty days, and thus rendered it fit to place into recently thawed ground, with the prospect of late May harvesting. This experiment, of which the authorities are most hopeful, is being carried out on a small scale this year. It is most interesting to note that the whole scheme has been worked out under the direction of a woman, Mrs. T. H. Shen.

**People's Economic Reconstruction Movement Launched at Nanking:**—Wu Ting-chang Minister of Industry, and concurrently the standing chief-in-charge of the Committee, in a speech on the People's Economic Reconstruction Movement, over the Central Broadcasting Station's nationwide hook-up said *inter alia* that "the New Life Movement provides the spiritual and moral basis for China's renaissance, whereas the People's Economic Reconstruction Movement aims at making the national revival idea more concrete and materialistic. In short, it is designed for the successful promotion of one of Dr. Sun Yat-sen's great Principles:—*People's Livelihood*. The new Movement will create a united and conjunc-

tive effort on the part of both the Government and the people in developing China's economic resources. It is the People's Economic Reconstruction Movement Associations' task to assist and push the central and local authorities in economic reconstruction planning, lead the nation in various kinds of economic enterprises, and cultivate, train and place personnel for reconstruction projects. The study of subsidiary vocations among the industrial workers and the farming populace, and the promotion of special industries and products in various localities also form part of the association mission. Last but not least, the association will make it its business to lead the nation in thrift and in consumption of more native products." So the Minister concluded his speech by saying "Welcome foreign tools and machinery for productive purposes, but use only native products in ordinary consumption."

**University Extension:**—Cheeloo has for several years been doing various kinds of extension work, indeed the well-known White-wright Institute was at one time called the Extension Department. The University Board of Directors has now decided that the various aspects of these extension activities should be more fully coordinated. For this purpose an Extension Department is being organised to correlate the work of the different Departments of the University and to promote co-operation in university extension work with other interested organisations.

Within the University the co-operating departments will be the Public Health Department of the Medical College, Radio Broadcasting Service, Agricultural Experiment Stations, and Rural Institute.

The following extra-university organizations are being invited to cooperate Whitewright Institute.



Literature Department of the North China Christian Rural Service Union (*The Christian Farmer*), Shantung Provincial Christian Rural Service Union, and the Cheeloo School of Theology.

President Liu will for the present act as head of the Department with Dr. Carson as executive secretary. It is intended to invite a Chinese to the latter post in the early future.

**Cheeloo Goes Travelling:**—In the middle of May, several organizations in Tientsin united in a Religion and Youth Movement. Mr. Peter P'eng, of the Cheeloo School of Theology, was invited as special preacher and gave fourteen addresses at five different centres. Those delivered in the Y.M.C.A. were broadcast.

The Movement was designed to reach the youth of the port city and especially the students. The general subject, Positive Christianity, was expounded in a series of sub-topics such as Christian Monism, The Dynamic of Adventure, What Jesus gives us, Creative Love, Wholesome Christians, Mystical Union. The audiences ranged from one to five hundred and a large number signed their names to become probationers.

**Public Health Work in Rural Schools:**—To the east of Tsinan, a distance of fifteen miles, the Provincial Government two years ago mapped out an area for experiments in education and agriculture. The results attained in this area will have a bearing on the future policy of the government.

The district represents one-tenth of Li Ch'eng country, in which Tsinan itself is situated. On its 7,300 acres there are 50,852 people living in 9,889 homes. In its 81 villages there are 51 primary schools, with 3,000 pupils. The inhabitants are mostly farmers, the largest acre-

age being devoted to wheat, beans and *kaoliang*.

Although the experimental area has been established for two years, except for a few schools reached by the Lungshan Village Service Centre, this region has never been visited by a nurse or a doctor with modern training. The work of the Lungshan Centre has been observed with so much favour by the officials of the Experimental Area that they have requested Cheeloo to open another health centre like it at Tungchia-chuang, the market town which is their administrative centre and to make some provision for the physical examination of the children in the schools.

#### Students Lend a Hand:

Profiting by experience in relief work among the flood refugees, which taught how much could be accomplished by medical students if properly organized, Cheeloo decided to give the third year students an opportunity to put their knowledge into practice. The best method of teaching Public Health is, undoubtedly, practice in the field.

The eighteen students were divided into six groups with a member of staff in charge of each. Leaving Tsinan at 7 a.m. the central station was reached in half an hour by train and an additional half hour by donkey. The farthest schools were about eight miles from the railway. In two days 2,500 pupils were examined and during the last week, the remaining schools were completed. The medical examinations given were very thorough, the forms employed being those normally used only for city schools.

Trachoma was prevalent, much worse in some schools than others, and a few cases of tuberculosis were encountered. Several pupils showed definite signs of goitre but, contrary to expecta-



tion, none was found with enlarged spleen.

Co-operation from school inspectors, teachers and pupils was excellent. They are the best country schools that any of the workers had seen. Every one of the medical party voted the experiment strenuous but worth while. The next problem to be faced is how to correct the defects discovered in the examination. Plans are on foot to establish a health centre in the area and to provide for health work in the schools during the coming year.

**New Hospital Official Opening:**—Although the new University Hospital and Out-Patient Department at Cheeloo have been actively in use for several months, the formal opening ceremony had been delayed until Commencement Week.

On Monday morning at eight o'clock a large company of visitors from the city, including many persons of distinction in civic life, gathered in the spacious ground floor of the O.P.D. for the opening ceremony. President S. T. Liu, in his introductory speech, welcomed General Han Fu-Ch'ü, Chairman of the Provincial Government, who had made time, despite his many duties, to be present in person.

Referring to one of the congratulatory scrolls hanging near by, General Han spoke of the frequency with which the words (a good prime minister) and (a good physician) were paired together. Too often, however, the work of an eminent prime minister, such as Bismarck for example, resulted in great loss of human life and the growth of hatred between nations. Hence, the speaker declared, a good physician is greater than a good premier. In closing, General Han referred to the excellent work done by the University Hospital staff in the saving of human life

and, in the name of the people of Shantung, offered his congratulations and good wishes for the future.

**Dr. T. C. Chao in Tsinan:—**In the middle of the spring Cheeloo University was privileged to have a visit from Dr. Chao Tzu-Ch'en, Dean of the School of Religion of Yenching University. He is one of the leading thinkers in the Christian church in this country, a choice spirit whose life bears the imprint of the faith by which it is inspired.

There was no need for special advertising to bring to Kumler Chapel that Sunday morning the largest congregation of the term. Dr. Chao spoke of the rich moral heritage that China has received from her own past and of the need which she yet has of Christ and the Gospel. China needs the gospe' of the Incarnation and of Calvary. China needs the Christian morality which knows no bounds of class or sex. Christ's enemies thought to mock him with the title "Friend of Sinners," yet this title was His glory. "Can you imagine," asked Dr. Chao, "Confucius being called this name, and do you think he would have liked it?"

After addressing the School of Theology the following morning, Dr. Chao found Room 333 crowded in the evening with 100 to 150 students waiting to hear him speak on the challenging subject: "In this age of conflict we ought to dedicate ourselves to the highest ideal." Some were glad to stand in the corridor outside the assembly room and listen for an hour till the speaker sent them away with a final challenge and appeal ringing in their ears.

On Sunday morning Dr. Chao had given his hearers a wealth of quotations from the Chinese classics. This evening he borrowed from Shakespeare's Hamlet and Macbeth as instances of the cumulative effects of conflict in a

human life. There is only one way out,—and in how many ways is the youth of China today seeking for a way out! The way, for society as for the individual, is through utter consecration to a cause greater than itself. *There is no way apart from religion.* There was a silence full of meaning as the speaker's voice rang out the question, "Are you ready to give everything you possess for the sake of the Chinese nation?" But the reason why China is worthy of its youth's consecration is that she embodies something of the Goodness, Truth and Beauty which unite to form the highest reality. "Will you then find the way out from your own conflicts and those of society by dedicating yourselves to God, who is Goodness, Truth and Beauty, who is the Ultimate Reality."

**Friends' Schools in Szechwan:**  
—The Boys' High School at Chungking maintains the high level for which it is renowned, and holds a leading place in both examinations and sport among

schools in the province. Last autumn it reached record numbers (350), owing to the opening of a Senior Department, which will enable boys to prepare for University entrance. This new department, however, makes the school liable for compulsory military training, against which, (as already shown) Chinese Friends are making a determined stand. So far, owing to the high respect in which the headmaster, F. L. Yang, is held in the district, it has not been insisted upon. It is evident, however, that a merely negative attitude is not sufficient. Better physical training and more organised out-of-school activities are badly needed, but owing to lack of skilled personnel cannot be developed so far as desired.

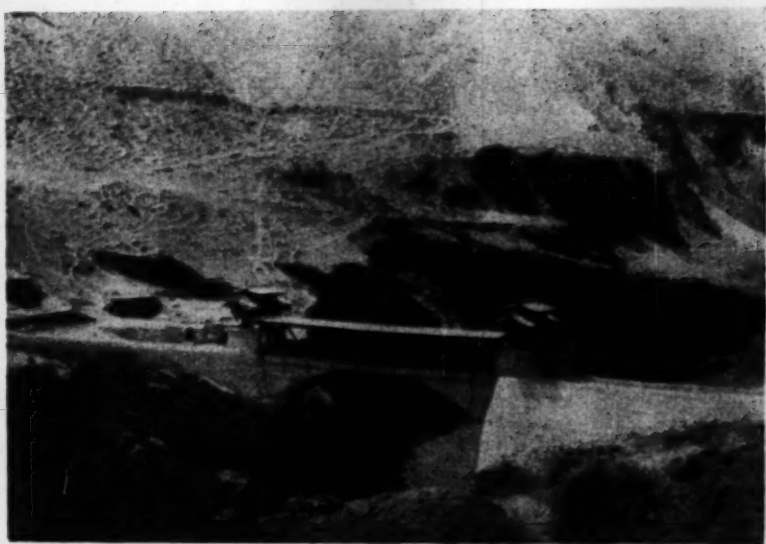
The Senior Middle School at Chengtu, where Friend S. C. Yang is headmaster, continues to act as a feeder to the Union University—most of the twenty-one University students resident at "Friends' College" under the care of W. G. Sewell, having passed through this school.

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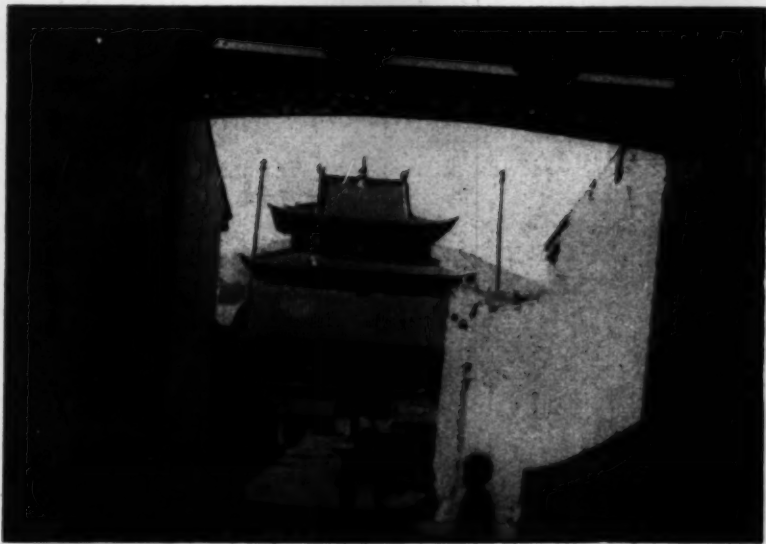
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Miss Emma Horning, M.A., B.D., is a member of the Church of the Brethern Mission located in Ping Ting Chou, Shansi.  
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**URGENT:—PLEASE NOTIFY THE CHINESE RECORDER OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO THIS OFTEN MEANS LOSS OF MONEY TO THE RECORDER AND A LOST MAGAZINE TO THE SUBSCRIBER.**



Bridge over Tatung River at Hsiangtang, Tsinghai. Right of Bridge is Kansu; Left is Tsinghai. No opium grown west of bridge.



Tibetan Lama Temple, built over a 1000 years ago; more than 200 years before the city wall, Sining Tsinghai. Has recently been decorated.

*Photos: R. Gordon Agnew*